



# The Reme- die of Reason:

*Not so comfortable for mat-  
ter, as compendious for  
memorie.*

Wherein the ignorant may gather in-  
struction, the learned confirma-  
tion, all men consolation.

By Charles Gibbon.

Be readie alwales to giue an answer to euerie  
man that asketh you a *Reason* of the hope  
that is in you, &c. 1. Peter 3.15,16.  
If any man think that he knoweth any thing,  
he knoweth nothing yet as he ought to  
knowe. 1. Cor.8.2.

Imprinted at London by  
Thomas Orwin.



1589.





# To the right Wor- shipfull Sir Robert Jarmin Knight: *And to the VVorshipfull Master Hen- rie Blagge Esquier: perfect fruition of infinite felicitie.*



Alomon, that most renowmed and royal King, wayng the wretchednes of this world by the weight of his wonderfull wisedome, could no lesse but redouble his words, and saie: *Vanitas vanitatum, vanitas vanitatum, & omnia vanitas.* Which seeing it is so (Right Worshipfull) it behoueth euery one of vs, not so much to auoid the causes that maie prouoke vs to vanitic, as to practise all the meanes that may procure vs to pietie; and to walke with such foresight in this terrestriall pilgrimage, as wee may haue fruition of felicitie in the coelestiall Paradise; according to the counsell of our Sauiour Christ, who willeth vs first to seeke the kingdome of GOD and his righ-  
teousnes; and not dissenting from the saying of the Apostle, who perswadeth vs to set our affections on things that are aboue, and not on things that are on the earth. Insomuch, as all our knowledge is but vaine that is seduced with vanitic; all our wisedome

Math.7.33.

Colos.3 23.

Eccle.1.2.

## *The Epistle*

is but mecre follie that is carried away with earthly cogitations; yea, all our dooings detestable that tend onelie to temporall dispositions: for there is none to be deemed wise indeed, that will not bestowe his talent in the treasure of Gods word, considering it is so precious that it ought more to bee desired than gold,

**Psal. 19. 10.** yea than much fine gold; and it is so delectable, that in **Psalm 119.** sweetnes it exceedeth the honie & the honie combe;

**97.** wherein *David* did oppose his whole delight. And it is so expedient for vs to profite therein, as he that hath much may yeld somewhat, sithence he that hath lesse shall not bee excused with nothing. The Lord will

**Matth. 25.** looke for tenne talents where he left fiue, and wil pu-

**22.** nish him that maketh no profite where he bestowed one. Hereof it is I haue proceeded in this enterprise, & bestowed my time to the benefite of others; which although it bee not comparable to any commendable woorke, yet that is not excusable for any to detract his duetie, seeing God will accept a mite of a willing minde; neither ought to be contemptible amongst others though all bee not currant, for the building is furthered by inferiour helpes though it be framed by finer heads. Againe, the world is now growne into his last age, wherein seets, schismes, and errors doo spread, and sinne and iniquitie aboundeth; insomuch as (I feare me) it is with many of vs in *England*, as it

**Exod. 16.** was with the people of *Israe*l, they loathed *Manna* that fell from heauen for the sustenance of their bodies, and too too many of vs doo little regard that spiritual *Manna* (the word of God) that is sent for the succour of our soules. Hercof it is I haue made choice of your good Worships, and presented my labours to your godlie

### Dedicatory.

godlie patronage, assuring my selfe that as you bee fa-  
uourers and followers of Gods word, so you will be  
defenders of the fruites of the same, and rather be pre-  
ferrers than defacers of a forward action : not doub-  
ting but your Worships will well accept of it, as a  
worke importing and proceeding of good will, by  
the consideration of that excellent example of the  
poore widowe, preferring the simplicitie of the giuer  
before the sufficiencie of the gift ; knowing that the  
imperfection of the present may bee couered by the  
presumption of the Poet ; and I may say in the want  
of well doing, *Est voluisse satis.* Thus being loath to  
be too tedious in my Epistle, hauing obserued breui-  
tie in all the whole booke, I referre the confide-  
ration thereof to your graue censures, sub-  
mitting my selfe to your good curte-  
sies, & committing your Wor-  
ships to the protection of  
the Almighty.

*Your Worships to command,*

Charles Gibon.

A 3      To



## To the Christian and curteous Reader.



E that doth publish a matter to the iudg-  
men: of many, the same requireth to be  
done, not lightlie but deliberatlie; con-  
sidering it is subiect to sundrie Censures,  
and in reading and iudging all are not  
Candidi Lectores. In regard whereof,  
(good Christian Reader) I haue publi-  
shed my paines to thy profite, and presented the liking of it to  
thy looking ouer, hauing (as nigh as I may) not onelie cut off all  
such occasions, as might cause cavillation; but also ministred  
such matter as concernes our consolation: and although it bee  
not polished preciselie for the expectation of the curios, yet it is  
finished plainlie for the information of the simple. Now it may  
bee, there bee many that will use obiections against the triple  
forme of this treatise; because no Arte hath reduced all things  
(and rightly) to Dicotomies. True; but wisedome may con-  
trine much compendiously, and yet profitablie: besides although  
I haue framed it as an easie enterance for the erudition of the  
ignorant, I haue not excluded what may further be added by  
the consideration of the learned: and albeit much more might  
be inserted in many places for prolixitie, yet much lesse I feare  
me is obserued of the most part for their utilitie. Some will re-  
quire a more direct placing of thinges in their order. Certes  
that is well placed that is well applied; and those that do more  
respect the manner of placing than the matter it selfe, may be  
noted in the number of those, who would haue the Psalmes of  
Dauid to precede, and not to follow the booke of Job; making a  
scrupulous question without cause, when wee all knowe they are  
both included in the Scriptures, & containe comfortable mat-  
ter for our saluation. Some will not like so many diuers sorts of  
sundrie

## To the Reader.

sunarie things congeft together in one heape, other will require more perspicuitie, some one thing, some another. Insomuch, as he that expecteth to please the opinions of all people, must either refraine from open publication of any thing, or referre himselfe to their generall dispositions in iudgement: and this is the common successe of acceptance; many will commend it, most will mislike it, fewe will followe it. But as my meaning was to profite the simple by the setting foorth of it, so I shall perswade the godlie to a good liking of it: and as for the forward I will not refell their foolish questions in disputation about it, knowing what the Apostle Paule saith, that foolish and unlearned questions ingender strife. So, wishing all to mee- 2.Tim.2.

sure others by the met they would receive themselues, and

23.

so to report as they expect in any enterprise, I both

submit my self to reprehension, so it be perti-

nent; and commit every one to his

owne liking, so it bee indif-

ferent. Vale. Bury

S.Edmond.

Yours in the Lord, Charles  
Gibbon.



...Lod. 10. 10. 1.

O Lord

A duance thy glorious Gosspell heere:  
No papall parts may once appeere.  
G iue peace & plentie alwaies there:  
L et not the foe procure our feare.  
I nlarge her life whereby we stay,  
A nd make vs thankefull every day.

Amen.

# The remedie of Reason.

Verie mans knowledge ought to be reasonable, applicable, profitable; towards God, to himselfe, to others, That hee presume not to vnderstande aboue that which is meete to vnderstand. *Rom.12.3.*  
That according to his knowledge hee shewe the same in his life and conuersation; or els his great knowledge will cōdemn him. *Lu.12.48.*  
That as hee hath receiued the gift, hee minister the same to others. *1. Peter 4.10.*

He that would attaine to an effectuall knowledge of God, must remember his precepts, his promises, his threatnings. *Luther.*

The eternal power of God maie be knowne by the reuelation of his word, by the creation of the world, by the consideration of al his works. *3*

The infallible prouidence of God may appeare vnto vs by the preseruation of Daniel in the lyons denne. *Dan.6.16. 4*  
of Ionas in the whales bellie. *Ionas.1.15.*  
of the three Children in the fierie ouen. *5*

## The remedie of Reason.

by meaneſ:

For meat is a meane to ſerue his prouidence for the preſeruation of health and life here: hee that contemneth to eate, because his prouidence is certayne and infallible, doth contemne his prouidence.

5 The prouidence of God is wonder- ful, for he worketh

without meaneſ:

For if it were ſo that meate could not be had, theſe ſhould we not tye his prouidece to this meane; for without meate God can helpe and giue health and life here.

against meaneſ:

For his power and wiſedome is infinite, & therfore we ſhould depend vpō his prouidece, euen when al is cleane againſt vs.

6 The exceeding mercie of God is made manifest vnto vs in the Scriptures

By the miraculous examples of compassion.

By the manifold words of conſolation.

By the death of his onelie ſonne for our propitiation.

He

## The remedie of Reason.

He that mi-  
strusts the mer-  
cie of God, de-  
nieth him to be

Truth, &  
sists all the  
hope of  
poore sin-  
ners:

Power,

Because of his great 7  
loue hee sent his  
onlie sonne to suf-  
fer death for the  
remission of our  
sinnes.

Because hee promi-  
sed for the loue of  
his sonne, pardon  
to all poore sinners  
so oft as they re-  
quire it in faith,  
with a contrite hart.

Because he is as true  
of his promises, as  
hee is able to per-  
forme them ; & as  
he is of power, so  
wil he do whatso-  
ever pleaseth him.

## for our Redemption.

The superabundant loue of God  
appeareth to vs in this, that he sent  
his owne Sonne

for our Justification.

for our Sanctification.

The ioyes of heauen  
prepared for those that  
loue God, are such as  
the eye hath not seene,  
the eare hath not heard,  
the heart cannot conceiue.

God

B 2

Eucry

## *The remedie of Reason.*

5. 3. 1960  
2nd and 3rd and  
4th or 5th, when  
the last time  
100 to 200 m.

10. ~~the~~ Euerie one ought  
to knowe the diffe-  
rence in believning

8. It is not sufficient for us to know God,  
12. to love God, to fear God,

12 GOD } marcie, 101  
sheweth judgement,  
vpon earth } justice, 101

a God, Is to beleue he is the one-  
lie true and almighty  
God; this faith is Histo-  
ricall, for so the diuelles  
beleeue as well as the  
wicked.

of God, Is robeleccre all is true that he saith in the Scriptures of him; and so doo the euill Christians aswell as the good, vnlesse they bee Heretickes.

in God, Is to loue him, and to trust  
in his goodnessse, and in  
belceuing to ioyne our  
selues to him by loue and  
obedience; this faith is E-  
uangelicall, onely proper  
to the elect (who liue by  
faith).

ynlesse we keep his commandments. 1.oh.2

wherein consists our sal-  
uation. The joyes of penitence  
wherwith he pouisheth in. 9. 12.  
the wicked. 2. 13. 1. 9. 7. &c.  
whereby hee prescrueth  
the godlie.

## The remedie of Reason.

for his owne to his draw by the blindman. 13  
3. God often glorie, Jnh. 9.3.  
times crosseth for example to his draw by the Galileans.  
and punisheth to others, Lnk. 13.3.  
man vpon earth for triall of his earth by Job that patient man.  
his faith, Job 1.13.1.

on Earth a greate triall by Dreames. 14

2. God in times past spake and preached by Visions. to him selfe  
to his people by Prophets. by Revelations.

3. The joyes of heauen for the godlie; 15

GOD hath apointe  
pointed three places for the wicked;  
ees for all persons.

to mid ppool bloud The vse of the earth for both.

gainst two scolds in the  
hell of paine. respecteth the hum- 16  
ble frelie.

GOD is mightie in in them he iudgeth the wicked  
worthie in iustice, said to bee iustlie.

bountiful in his faueth sinners pitiful-  
gracious. A. 17

God is wroth with us for Feare.

GOD requireth adoration  
more at our hands but Obedience. Deut. 10.12.

these three things.

3. The Logie. 18

mid 10. B 3.

God

out.

## The remedy of Reason.

2<sup>o</sup> *the world with all our hearts,* (not)

18 God ought to be loued of vs, with all our soules, for the best to the  
All thinges worke that loue G O D.

with all due diligence. *2009.1.8.28.09.00*  
Date 10.13.2011

Entirely. In having a good will to

entire, in having a good will to  
.20111510 v'd him, rejoycing great-  
ly he is fresh & new

God is loued etc. 19 festually threeman orderlin. In referring to a funda-

¶ Tercially three man-  
ner of waies: structure, recreatiounes In refelting antiquetes &  
all that wee haue to  
him in such manner

him, in such manner  
& measure as he will  
let his said D<sup>o</sup> C<sup>o</sup>

for the which; **precious** life, In looking him so dearer,  
that for no cause we

... we have often seen him [for poor] would loose him or his love, but wish ra-

14 *Reciprocally like unto*  
15 *old age* — 16 *shorten our living,*  
17 *life, and the love of all*

in the world. **E**thic cannot bee without a good  
book. **I**ndeed the wicke

Love is the end of the  
A good conscience cannot be  
conscience mind

without faith.  
Faith cannot bee without the

word God's commandments

We ought continuallie to bee thankfull so through him are all { Rom. ii. 36.}

God, because things. for him

2000

## The remedie of Reason.

¶ Because in recounting Gods exceeding  
mortal obedieng benefits he hath done for vs,  
wee shall finde the better occasion  
(if we well consider) to be the more  
thankfull for them, as *David* did,  
which made him in fesuencie of  
spirit burst forth with these spe-  
ches: *What shall I render vnto the  
Lord for al his benefites bestowed vpon  
me?* Psal. 116. 12, 13, 14.

¶ True thank-  
fulness consist-  
eth in these  
three things.

¶ Because if wee measure the multi-  
tude of Gods benefites with our  
desarts, we shal find our selues not  
wroth with God, & worthy of the least, but in re-  
spect of our imperfections we are  
no better than Abiects, which we  
should not onelie acknowledge,  
and saie with the same Prophet,  
*Lord what is man that thou art so  
mindful of him?* Psal. 144. 3. But al-  
so in regard therof say (with him)  
*I will not die but live (to this end) to  
declare the works of goodnes of God  
he hath done for me.* Psal. 118. 17.

Narra-  
tion.

Because it is not enough for vs to  
receiue Gods benefits & be mind-  
ful thereof, but also we are bound  
to make others to profite thereby  
and praise God, as the same Psal-  
mograph did. *Come (saith he) and  
hearken all ye that feare God, and I  
will tell you what he hath done to my  
soul.* Psal. 66. 16.

¶

We

## The remedie of Reason.

ccccc aboD gynn obcause it is the begin-  
ning of wisedome. Pro.

23 We ought con-  
tinually to haue the  
feare of God before  
our eyes; because it causeth vs to  
depart from all euill.

because his mercie is on  
such from generation  
to generation. Luk. 1. 50

childlie feare, This appertaineth to the god-  
ly, who feare God onely for  
his goodness, without any si-  
nister respects. Acts 9. 31.

24 There be  
three kinde  
of feares.

seruile feare, This is proper to the wicked,  
who feare God onely for his  
punishment. 2. King. 17. 3.

naturall feare, This is common to both, for  
faith oftentimes faileth the  
very elect. March. 14. 26.

25 The feare  
of God (as  
S. Barnard  
saith) is

The water of  
wholesome  
wisedome. He that hath  
The Well of  
life. before his eyes,

The beginning  
of knowledge. his waies are  
his pathes are  
peaceable.

because he is said to be terrible, and a God of  
reuenge. Exod. 23.

26 This may  
inforce vs to  
feare God;

because his house shalbe soone ouerthrowne  
that feares him not. Eccle. 27. 3.

because he is such a one as is able to cast both  
bodie and soule into hell fire. March. 10. 28.

It was the  
treasure of  
Hezekiah.  
Esai. 33. 6.

God

## The remedie of Reason.

That he had made man on the earth. Gen. 6.6. 27

God repented him of three things: { That he had made Saul King. 1. Sam. 15.11.

That he had sent evil to the Israelites. 2. Sa. 24.

God never repenteth, although it seemeth so to mans indgement, when any thing goeth contrarie to his temporall election: { Because his eternal counsell is immutable. Hose 13.14.

Because he is not man that he should repent. 1. Sa. 15.

Because all his workes are exceeding good. Ec. 39.16

GOD with our hearts, sincerely; { Because with the heart man believeth unto righteousness. Ro. 10.10.

ought to be worshipped of vs with our mouthes, boldly; { Because with the mouth he confesseth unto salvation. Rom. 10.10.

with our workes, according to lie; { Because by workes he sheweth the frutes of his faith and profession. Iam. 2.17.

In the true worship of God this is to be considered: { If we acknowledge him in our hearts, and denie him with our mouthes, or any of our members, he wil denie vs; and this is no better than idolatrie. Luk. 12.9.

If we drawe neare him with our lips, and are farre from him with our hearts, he will not heare vs; for this is mere hypocrisy. Psal. 18.41.

If wee doo workes, and they bee done without faith, hee will not accept them, for it is but iniquitie. Ro. 14.23.

C.

What-

## The remedie of Reason.

31. Whosomever wee neede, we must require the same of God by praier. *Phil. 4. 6.* For al- though he knoweth our want before wee aske, yet we must praie:

32. Praier is very expedie-  
and profitable: (conside-  
ring our whole saluation  
consisteth in the calling  
vpon the name of God)  
for thereby he is whollie  
present with vs by his  
infallible power,

33. Our praiers  
are to bee vsed in all places;  
genetallie, and in particularie  
and no thyng more con-  
siderate in praier then for  
all persons,

Because hee hath commanded  
we should. *Luk. 21. 39.*

Because wee continuallie want  
that grace which hee hath  
promised to gine.

Because the diuel is busie. *Least  
wee fall into temptation. Luk.  
22. 40.*

fatherly pro-  
vidence,

infallible  
power,

infinit good-  
nes,

at all times;

By the which he con-  
tinually watcheth o-  
uer vs.

By the which he sus-  
taineth and succou-  
reth our weakenes,  
being euery momēt  
readie to perish.

By the which hee re-  
ceiueth vs into fa-  
uour beeing misera-  
ble laden with sin.

Because the Lord hath pro-  
mised to heare vs at what  
time soeuer we call vpon  
him fauillie. *Ezek. 18.  
19.*

Because he is euery where,  
*whether shall I goe from  
thy spirit* (saith *David.*)  
*Psalm 139. 6.*

Because it is our dutie to  
pray one for another. *Iam.  
5. 16.*

In

## The remedie of Reason.

in whose presence  
we stand,

That seeing wee stand 34.

in the presence of  
God, (to whose Ma-  
iestie so innumerable  
thousands of Angels  
doo assist and be sub-  
iect) wee maie haue a  
reuerent regard of his  
maiestie in preparing  
our selues to praier,  
least therby we tempt  
him. *Eccles. 18. 22.*

In our praier  
we are to con-  
sider

to whom we  
speakē,

That seeing we inter-  
comō with him that  
knoweth the secretes  
of our hearts, (before  
whō nothing is more  
odious than hypocri-  
sic) we call vpon him  
in truthe, least he reieet  
our suites.

what we desire,

That seeing praiers at  
aduēture are vuprofi-  
table (which proceed  
more of custome frō  
the lips, than of zeale  
from the heart) wee  
askē those thinges  
which be most to the  
glory of God, and the  
cōfort of our consci-  
ences, least we aske &  
receiue not. *1. Cor. 4. 2.*

## The remedy of Reason.

the best news is faithfully we  
do expect to doubtless

Because the Lord hath not promised to graunt, but onelie to such as belieue to obtaine: and therefore he saith, *Wharsoeuer you desire when you pracie, belieue that you shall haue it and it shall bee done vnto you.* Mar.ii.24.

35 We must offer & continue our prayers

charitable without wrath;

Because we cannot bee as-  
sured of Gods fauour,  
vnles we forgiue (which  
is after the maner of a Sa-  
crament vnto vs) Hereof  
saith our Sauiour Christ  
*When you pray forgiue that  
your father maie forgiue  
you. Mar.11.25.*

incessantly with-  
out fainting;

Because the Lord requi-  
reth perseveriance in our  
prayers, according to that  
same saying of S. Paule.  
*In due season we shall reap  
if we faint not.* Gala. 6. 9.

36 We must  
not offer our  
prayers

to any idoll;

to any earthly

to any heauen-  
lye Saintes

For it is abomination in the sight of God, *Deut. 27.15.*

For cursed is hee that putteth  
his trust in man. *Jer. 17.5.*

For Christ is our onclie Mediatour. *John 17.3.*

## The remedie of Reason.

Because all power is giuen into his 37  
hands. *John.5.22.*

Our praiers must be  
vsed & offered to God  
by Christ Iesus. Because in him the father is well  
pleased. *Marth.3.17.*

Because without him wee can doo  
nothing. *Ioh.15.5.*

a liuelie feeling  
faith. *Psal.145*

He that of-  
fereth an ef-  
fectual praier,  
must hant  
peace and loue  
with his nei-  
bour. *Mar.6.*

lest it  
be  
a life answe-  
rable to this  
faith. *Ioh 3.*

hindred. *1.Pet.3.*

not regarded. *Mar.6.* 38

turned into sinne.  
*Psal.109.*

For he was made sinne for vs, that 32  
wee might bee made the righte-  
ousnes of God. *2.Cor.5.21.*

For to him that worketh not, but  
beleeveth in him that iustifieth  
the vngodlie, his faith is counted  
for righteousnes. *Rom 4.5.*

For wee being iustified through  
faith, haue peace towards GOD  
through him. *Rom.5.1.*

Courte, 19

Christ Iesus  
maie verie fide  
be called

our eye, 19

our mouth;

our hand,

Because by him wee see the 40  
father.

Because by him wee speake  
to the father.

Because by him we offer to  
the father.

## The remedie of Reason.

41 The Lord will not alwaies presentlie heare our praiers, or grant our requestes;

Because he will trie our faith and patience. Hereof saith *David*, I waited patiently for the Lord, and hee inclined vnto me and heard my crie. *Psal.40.1.*

Because they are impertinent: For wee knowe not what to pray as wee ought. *Rom.8 26.* And therefore wee aske and haue not, because we aske amiss. *Iam.4.3.*

Because they accord not with his pleasure: For this assurance wee haue, if we aske according to his will he heareth vs. *I. John 5.14.*

42

To this end in praier wee should lift vp our handes,

our eyes,

That they may not incline or bee carried away with vanitie. Hereof saith *David*, Turne awaie mine eyes from regarding vanitie. *Psal.119.37.*

our hearts,

That wee should remember our selues to be farr off from GOD, vnles wee lift vp our hearts also on hie: and therefore saith the same Prophet, To thee haue I lift vp my soule. *Psal.25.1.*

our hearts,

That therby we should know, if our harts be not farre from terrestriall cogitations, wee shall hardly receiue any celestiall consolations.

We

## The remedie of Reason.

We maie lawfullie  
in praier aske corporal  
benefites of God:

Because wee should thereby knowe 43  
that he is the author & giuer there-  
of, and should not onelie be thank-  
full to him for it, but thereby to  
seeke, loue and worship him.

Because we should be perswaded of  
his good prouidence towards vs,  
in that hee hath not onelie promi-  
sed, he wil neuer faile vs. *Ies. 7.* but  
also hath an outstretched hand to  
helpe them that call vpon him.

Because our faith of reconciliation  
and remission of sinnes, should be  
exercised through the asking of  
these corporall things.

The fervent praier of the  
righteous much availeth, not  
onelie for themselves, but for  
others:

At *Moses* praier the plague 44  
ceased. *Exod. 8.*

*Helias* caused great plentie of  
raine. *1. King. 17.*

*Queene Hester* deliuered her  
and her people. *Hest. 14.*

We ought to referre  
all our praiers, requests  
and dooings to Gods  
good pleasure, follow-  
ing the example

of Christ, when he was crucified 45  
without cause by the  
*Iewes. Mar. 26. 4.*

of Dauid, when hee was dispos-  
sessed of his kingdom  
by his sonne. *2. Sa. 15.*  
*26.*

of Iob, when he was afflicted  
most grieuouslie by  
*Sathan. Job. 2. 7. & 13.*

The

211A

## The remedie of Reasons.

### Faith.

46 The meanes  
wherby we are  
drawne to sal-  
uation, is

### Hope.

### Charitie.

The chiefest of these is Love;  
because it serueth here and in  
the world to come. 1. Cor. 13.13

47 The work of a  
true faith is buil-  
ded vpon

### things past:

### things present:

### things to come:

August.

We beleue the death  
of Christ is past.

Wee beleue at this  
present hee sitteth at  
the right hand of his  
father.

Wee beleue that  
Christ shall come to  
iudge the quicke and  
the dead.

By the hearing of  
the word of God  
preached:

Because it laith before  
our eyes the promises  
which God in his Gos-  
pell hath made vnto vs  
in his Sonne.

48 Faith doth  
grow and in-  
crease in vs  
three manner  
of waies:

By the reverent re-  
ceiuing of the Sa-  
craments:

Because they being right  
lie receiued of vs, are  
as pledges and seales of  
the promises of GOD,  
made vnto vs. in his  
word.

By prier and in-  
uocation.

Because God hath made  
an especiall promise to  
vs therby, that he will  
heare vs whatsoeuer  
wee aske according to  
his will.

A true

## *The remedie of Reason.*

A true  
and liue-  
lie faith  
must be

simple in believung

The word of God with- 49  
out inquiring or scar-  
ching in Gods mystical  
matters , by humane  
reasons.

sound in defending

The truth thereof with-  
out inclining or lea-  
ning to the erronious  
opinions of the aduer-  
saries of the same.

constant in following

The same worde with-  
out doubting, for anie  
reason of mans braine  
that seemeth contrary,  
nor to be drawn awaie  
from it by temptations,  
promises, or thretnings  
either of torment or of  
death.

The fruits  
of it

good  
works:

For faith with- 50  
out workes is  
dead. *Iam. 2.17*

The triall  
of it

afflic-  
tion

For it is not suf-  
ficient for vs to  
bèlue in christ  
but also to suf-  
fer for his sake.  
*Philip. 1.29.*

Such as will  
know whether  
they haue an ef-  
fectuall faith,  
must consider

is

salua-  
tion

For he that con-  
tinueth to the  
ende (hath this  
comfort) shal be  
saued. *Mat. 24.*

The ende  
of it

D

A iusti-

## The remedie of Reason.

46 The meane wherby we are drawne to saluation, is

Faith.      Hope.      Charitie.

The chiefest of these is Love; because it serueth here and in the world to come. 1. Cor. 13. 13

47 The work of a true faith is builded vpon

things past:      things present:      things to come:      August.

We beleue the death of Christ is past. We beleue at this present hee sitteth at the right hand of his father. We beleue that Christ shall come to iudge the quicke and the dead.

48 Faith doth grow and increase in vs three manner of waies:

By the hearing of the word of God preached:      By the reverent receiuing of the Sacraments:      By prayer and invocation.

Because it laieth before our eyes the promises which God in his Gospell hath made vnto vs in his Sonne. Because they being rightlie receiued of vs, are as pledges and seales of the promises of GOD, made vnto vs in his word. Because God hath made an especiall promise to vs thickeby, that he will heare vs whatsocuer wee aske according to his will.

A true

## The remedie of Reason.

A true  
and liue-  
lie faith  
must be

found

in defending

constant in following

The word of God without inquiring or searching in God's mystical matters, by humane reasons. 49

The truth thereof without inclining or leaning to the erroneous opinions of the adversaries of the same.

The same worde without doubting, for anie reason of mans braine that seemeth contrary, nor to be drawn awaie from it by temptations, promises, or thretnings either of torment or of death.

Such as will  
know whether  
they haue an ef-  
fectuall faith,  
must consider

## The fruits of it

## The triall of it

## The ende of it

good  
works:

afflic-  
tion

## Salua- tion

For faith with- 50  
out workes is

For it is not sufficient for vs to believe in christ but also to suffer for his sake.

Philip. I. 29.

For he that continueth to the ende (hath this comfort) shalbe saued. *Mar. 24.*

D

Aiufti-

## The remedie of Reason.

51 A iustifying faith  
is knowne by these  
effects:

It bringeth foorth fruites. *Mat. 7.18.*  
*Iam. 3.18.*  
It worketh by loue. *Galat. 5.6.*  
It apprehendeth Gods mercie offered  
in Christ.

52 Faith differeth  
from Hope, and  
yet we hope in

things present: As when I hope I am in  
Gods fauour.  
things past: As when I hope my sins  
be forgiuen me.  
things to come As when I hope to haue  
eternall life.

53 Charitic is a sin-  
guler vertue, for  
without it what is  
*I. Cor. 13.*

Faith: It auaileth little though  
it moue mountaines.  
Knowledge: It profiteth little though  
I speake with tongues  
of men and Angels.  
Martirdome: It helpeth little though  
I offer my bodie to be  
burned.

54 We ought to live in  
Loue and Charitic:

Because it is the effect and fulfilling  
of the Commandement or whole  
*Law. 1. Tim. 1.5.*

Because it is a testimonie vnto vs of  
our translation from death to life,  
whereby wee are made the chil-  
dren of God and heires in heauen.  
*I. Joh. 3.14.*

Because it worketh the cause in vs,  
that God dwelleth in vs, for God  
is loue, & he that dwelleth in loue  
dwelleth in God and God in him.  
*I. Joh. 4.8.*

## The remedie of Reason.

Workes of super-  
arrogation are verie  
friuolous, for our  
works are in no wise  
available to saue vs,  
by reason of

Although workes are not the  
cause of our saluation, yet partly  
they are the effects of it, & good  
workes are very necessarie to be  
vsed amongst Christians,

David numbreth  
threc degrees of our  
saluation. *Psal. 40.*  
*10, &c.*

Gods mercie,  
His righteousness,  
His trueth,

Their imper-  
fection:

Gods elec-  
tion:

Christes pas-  
sion.

Because all our righ- 55  
teousnes is no better  
than filthic cloutes,  
(or as some write)  
menstruous clothes.  
*Esa. 64.6.*

Because wee shoulde  
then chose God ra-  
ther by our workes,  
than he should elect  
vs of his mere grace,  
and then grace were  
no grace. *Rom. 11.6.*

Because his Sonne  
should haue suffered  
in vaine, if wee had  
anie sufficiencie of  
our selues.

That therby God may be  
glorified. *Matth. 5. 16.* 56

That by their good exâple  
others may be wonne to  
the word. *1. Pet. 3.1.*

That by them they maie  
make their election sure.  
*2. Pet. 1.10.*

whereby he fatherly 57  
pitith vs.  
whereby he continu-  
allie protecteth vs.  
wherby appeareth his  
constant fauour to-  
wards vs.

D 2 There

## The remedie of Reason.

58 There bee  
three causes  
of our salua-  
tion: the

efficient cause,

materiall cause,

instrumentall cause,

GOD the Father is the  
beginning of our sal-  
uation.

Christ Iesus is hee, in  
whom our righteou-  
nes is resident.

Faith is the meane  
whereby wee appre-  
hend the same.

59 S. Paul approueth  
the formall cause of  
our saluation to be  
the free mercie of  
God: for

whom he predestinate  
he calleth,  
whom hee calleth hee  
iustifieth,  
whom he iustifieth he  
glorifieth.

By grace ye are  
saued through  
faith. Eph. 2.8.

Rom. 8.30.

60 Although there be many  
reasons whereby wee maie  
assure our selues to bee elec-  
ted, yet wee may brieflie ga-  
ther our election

By the holie Ghost, which te-  
stifieth with our spirite that  
we are the children of GOD.  
Rom. 8.15.

By the fruites of the Spirit, in  
hauing good workes, or will  
to doo well.

By remorse of conscience, ioy-  
ned with the lothing of sinne,  
and loue of righteousnes.

61 Election is knowne  
by these testimonies.  
Beza.2. Theff.2.10.11.

Faith is gathered by sanctification,  
and by according to the truth.

Truth is gathered by calling, through  
the preaching of the Gospell.

The Gospell assureth vs of a certaine  
hope of glorification.

Touching

## The remedie of Reason.

Touching Election  
& Reprobation, this  
is to be considered:

This vndoubted  
perswasion wee  
ought generally to  
haue:

We ought not to condemne  
or judge any to bee reprobate;  
(albeit to bee without feare of  
GOD, and reuerence of man,  
are signes of reprobation. *Psal.*  
*64. vers. 4. &c.*)

These 3. steppes  
doo leade vs vnto  
destruction. *Barn.*

That the onelie will and purpose of 62  
God, is the chiefe cause of both.

That his free mercie in Christ, is an  
inferior cause of saluation.

That the hardning of the heart, is an  
inferior cause of damnation.

Euerie one is elected or elected at the 63  
beginning.

Euerie one is an vnprofitable seruant  
when he hath done his best.

Euerie one shal haue reward according  
to his worke.

Because it is a secret only re- 64  
serued to God, & therfore  
he hath said, *Judge not, that  
ye be not iudged. Matth. 7.1.  
Iam. 4. 12.*

Because the Lord is not so  
merciful in forgiuing, as he  
is miraculous in calling;  
making of a persecutor an  
Apostle, as he did by *Paule.*  
*Act. 9.3.*

Because the very godly haue  
been greatly ouergone in  
this matter, as (that great  
Prophet of the Lord) *Elias,*  
in iudging the people of *Is.  
rael.* *1. King. 19.10.*

The dissembling of our weakenes. 65  
The ignorance of our wretchednes.  
The excusing and perseuering in our  
wickednes.

## The remedie of Reason.

66 The Scriptures  
are written for vs:

That we might knowe the will of God  
and followe it.

That wee might beleeeue that Iesus is  
Christ the Sonne of God. *Ioh.20.31.*  
That in beleeeuing wee might haue life  
through his name. *Ioh.20.31.*

67 The whole scriptures are di-  
vided into three parts. *Bar.*

Lawe.      The Lawe      in doing.  
Prophets      consist      in belieuing.  
Gospell.      The Gospel

68 This may perswade vs to  
beleeeue the authoritie of the  
Scriptures to be true. *Bib.*

The secret testimonie of the  
holie Ghost in our hearts,  
which causeth vs to consent  
thereto.

The incomprehensible Mai-  
strie of God appearing in the  
simple and sincere doctrine  
therein.

The godlie agreement of all  
parts together, with the or-  
derlie disposition, certaintie,  
and successe thereof.

69 The Scriptures do set forth  
vnto vs (amongst many other)  
three especiall matters which  
we ought to remember.

The frailtie of man, and his  
prone inclination to euill.

The iustice of God, and his  
seuere punishment appoin-  
ted for obstinate transgres-  
sors.

The mercie of God, and his  
free pardon, promised to  
penitent sinners.

## The remedie of Reason.

Euerie one ought effectually to know and search the holy Scriptures, for

Knowledges	Because the ignorance <sup>70</sup> of them is the cause of all error.
Confirmation;	Because wee must believe nothing, but that which is approued by them. <i>Act.17.11.</i>
Consolation.	Because in them is contained eternal life.

We may gather knowledge in the Scriptures three manner of waies.

By attendant hearing of the same <sup>71</sup> well preached.
By diligent reading of the same with vnderstanding.
By continuall conference with such as can open the. <i>Act.8.30.</i>

The word of GOD then draweth vs vnto him, *Rjb.*

When it is so preached and heard, <sup>72</sup> as we vnderstand and learne what is taught thereby.
When we receiue thankfullie that which is giuen, promised, and asfured therein.
When we bee moued with desire and diligence, to do that which it commandeth.

The word of God then hath his perfect worke, when it is

Preached truelie.	<sup>73</sup>
Belieued faithfullie.	
Followed effectuallie.	

Such

*The remedie of Reason.*

74 Such as will not belieue the word of God what followeth.

75 Ignorance can no way be excusable:

Our Sauiour Christ de-  
76 scribeth by the parable of the Sower three vnprofitable hearers of his word.

*Marth.13.*

If the righteous scarcely bee saued, where shall the vngodlie and sinner appear? *1. Pet.4.8.*

Euerie vnfaythfull shall die in his vnfaythfulnes, saith *Esdras.2. Esdr.15.4.*

Euerie vnbeleeuer is condemned alreadie. *John 3.18.* and shall be punished with cuerlasting perdition. *2. Thes.1.*

For that which maie bee knowne of God is made manifest vnto vs. *Rom.1.19.*

For those that knowe not the lawe shall perish without the lawe. *Rom.2.12.*

For the offering for ignorant sinnes in the Leueticall law, argueth no excuse to be admitted. *Leuit.4.2.*

Such a one as heareth it and vnderstādeth it not, by reason the euill one commeth and catcheth it away out of his heart.

Such a one as heareth it and receiueth it presently with great ioye, but when persecution or tribulation commeth, by reason of the word hec is offended.

Such a one as heareth it, but the cares of this world and the deceiptfulnes of riches choake it, and the same is made vnfruitfull.

Wc

## The remedie of Reason.

We ought to resort  
to the Church of  
God,

The Church of God hath  
three ancient and excellent  
ornaments.

The Church or Con-  
gregatiō ought to pray  
for all men, without a  
nie difference of Nati-  
on, kind, age, or order:

Beza. I, Tim. 2, 3, 4.

Because his holie mysteries are there 77,  
laid open, which are hid & obscure  
to manie.

Because we may bee vntited and cou-  
pled together by receiuing the Sa-  
craments.

Because if the Lord hath promised to  
grant our requestes, where two or  
three bee gathered together in his  
name, how much more will he bee  
mindfull of a multitude that so as-  
semble themselues.

Preaching. Preaching ingēdrehth faith. 78  
Praier. Praier increaseth it.  
Sacraments. Sacraments confirme it.

Because the Lord by calling of all 79  
sorts, yea, sometimes those that are  
the greatest enemies to the Gos-  
pel, wil haue his Church gathered  
together after this sort, & therfore  
praiers to be made for all.

Because God should not els bee ma-  
nifested to be the onlie God of all  
mē, vnes he should shew his good-  
nes in saving of al sorts of men.

Because his Sonne Christ Iesu  
should not be seen to be the onlie  
Mediator between God and of all  
sorts of men, by hauing taken vpō  
him that nature of man, which is  
common to al men, vnesse he had  
satisfiēd for all sortes of men, and  
made intercession for all.

E

Sacra-

# The remedie of Reason.

80 **Sacramēts** { Signs or badges of christianitie: { whereof { Baptisme.  
are { Scales or pledges of our faith: { there be 2. { The Lords Supper.  
Assurances of our salvation. }

Teacheth vs to put on Christ, that his  
righteouſnes may couer our ſinful-  
nes. *Galat. 3. 27.*

81 **The Sacrament of  
Baptisme, Bib.** Assureth vs wee are ſo grafted into  
Christ, that all our corruption is  
cleane washed away. *Ephes. 5. 26. 27.*  
Chargeth vs to mortifie, and die to  
ſinne, that wee may become his ſer-  
uants, and liue in muuiall amitie.

82 **The Sacrament  
of the Lords Sup-  
per, Bib.** Sheweth vs, that the bodie and bloud of  
Christ crucified, is the onclie foode for  
the regeneratē.

Assureth vs, that Christ is whollie ours,  
and that by faith our ſoules are fed and  
nourished in him vnto life euerlaſting.  
Requiereſt a thankfull remembrance of  
his death, with vnitie amongſt brethrē.  
when we receive it onclie by the viſible  
ſigne, without regard of the inuiſible  
grace.

83 **The Sacrament  
of the Lords Sup-  
per is vnworthe-  
lie received,** when wee receive it more of cuſtome  
than good conſideration, or more for  
feare than good affection.  
when we receive it disorderlie, (beeing  
dronken) or with a corrupted conſci-  
enſe (continuing in malice or enmitie).

84 **The Sacrament of  
the Lords Supper  
must be** received reuertentlie: therefore let e-  
aten effectuallie: verie one trie and examine  
digested thankfullie. his knowledge.  
his faith.  
his repentaſce.  
Good

## The remedie of Reason. ¶

Good Ministers are most fit to minister the holie Sacraments, yet we may receive them by the euill. *Artic. Religio. 26.*

These three things are to be noted (whereof heretofore there hath arise some question) concerning the Sacrament of the Lords Supper.

Because they do it in Christ his name, 85 and not in their owne.

Because their wickednes cannot take away the effect of the ordinance.

Because of Christs institution & promise, so it be receiued rightly by faith

By whom we ſ we ought rather to receiue 86 receiue it.

with whō we receiue it.

How oft wee receiue it.

It is a pitifull, nay rather a pestiferous thing, to see such placed in the Ministerie, as be

Ignorant in learning:

Negligent in their calling:

Impudent in their living:

it at the hāds of the good Minister, if it be possible, yet we must not reie&t the ministerie thereof by the wicked; so it be done formallie. *Artic. pe.*

we maie cōmunicate with euerie one, so they be not such as are notoriouslie knowne to be dronkards, adulterers, and such like: for that is prohibited. *1. Cor. 5.11.*

we may receive at al times, so our faith and conformatie bee fit for the same; otherwise it will turne to our condemnation (saith Paul.) *1. Cor. 11.27.*

For where there is no vision 87 the people perish. *Prover. 29.18.*

For they are accursed that doo the worke of GOD negligentic. *Jer. 48.10.*

For their lewdnes maketh the word of God worse liked of. *1. Sam. 2.17.*

# The remedie of Reason.

88. Idle Ministers, vnpreaching Pastors, and such like, are called nothing els but Esa. 56.9. but  
Esa. 56.10. blind watchmen, domme dogges. who destroy God's  
vine for their own  
aduantage.

89. Godlie Preachers and Pastors will be verie carefull of the sinceritie of  
their doctrine,  
of the integritie of  
their liues,  
of all their whole  
actions, that it bee agreeable to  
the word of God.  
they be cōformable  
to the same word.  
they bee profitable  
to the example of  
others.

90. These sayings may moue preachers, and such like to be verie carefull; Because they must one daie yeeld an account of their stewardship. watchfull; Because his bloud shall be required at their hāds that dies in his iniquity thorow their negligence. *Ezek. 33.6.* fearefull; Because an hard iudgement shall trie him that beareth rule. *Wisd. 6.5.*

91. Godlie Preachers & Pastors are greatlie to be loued accepted for their office sake, for their works sake, for commandement sake, because they represent the person of God. *Luk. 9.41.* *Mat. 10.41.* Because they dispose his secrete & mysteries. *1. Thes. 5.13.* Because they are appoynted ouerseers and watchers for our soules, as those that must yeeld accompt for them. *Heb. 13.17.*

S.Peter

## The remedie of Reason.

S. Peter wilcth prechets, pastors, & such like, to feed their flock, caring for it:	Not by constraint, but willing- 92
	lie. Not for filthie lucre, but of a readie mind.
	Not as though they were lords ouer Gods heritage, but as ex- amples to them.
I. Peter 5.2.	ductifulnes sin preaching: For he ceased not by the space of three yeares to preach and warne euerie one both night and day with teares. <i>Act 20. 93</i>
S. Paul shewed a most worthie example to prea- chers and such like, by his	painfulnes in labouring: For he wrought with his own handes to minister to his ne- cessities, not onelie because he would bee chargeable to none, but also to helpe to re- lleeue others. <i>1. Cor 4.12. 94</i>
	contentment in liuing: For although his liuing was little, yet he well accepted of all estates, without coueting any mans siluer, gold, or ap- parell. <i>Act 20.33.</i>
Preachers must teach the word of God, whether the people regard it, or no:	Because it may be a testimonie against the vnbeleeuers or neglecters of the same at the latter day. <i>Deut. 18.19.</i> 94
The spirit of prophecyng or preaching is sometime giuen to the wicked aswell as the godlie, as appeared by <i>eg. 1. 1. 1. 1.</i>	Because the Lord will vse the means of his seruants to make the wicked more faultie to proue his. <i>Iere. 7.27. 95</i>
	Because it is their duetie to bee instant in season and out of season. <i>2. Tim. 4.2.</i>
	Caiphas. <i>John 11.51.</i> therefore wee must trie Saulc. <i>1. Sam. 10.10.</i> the spirits whether they Iudas the Apostle. be of God. <i>1. Job. 4.1.</i>

## The remedie of Reason.

96 The word of God ought not to be exempted from any estate, neither ought to be contemned in any person, in respect of his condition, calling, or vniworthines, professing the same profitable, considering God hath called

Plowmen from the fields to be Prophets. 1. King. 19. 19, 20.

Shepherds from the folds to be zealous professors. Psal. 78. 7.

Fishermen from their nets to be followers of him. Mar. 4. 18.

97 We must not condemne, or contemne the Ministers of God, if by infirmitie they fall into horrible offences, for Sathan hath beguiled the most godlie professors: as

Lot that ancient Patriarke, became incestuous. Gen. 19. 30.

David that excellent Prophet, committed homicid. 2. Sam. 11. 12, 26

Peter that good Apostle, prooued periured. John 18. 27.

98 It is verie dangerous to despise, persecute, or conspire the death of the ministers of GOD; as may appere by these three examples.

Iezabel did threaten the death of Elijah; yet hee liued and was taken vp into heauen, when she died, & was eaten of dogges. 2. King. 19. 35, 36.

Saul intended the death of David; yet hee escaped and became King, but Saul procured his owne death most desperatlie. 1. Sa. 31. 4. 2. Sa. 1. 9, 15.

Herod put to death John Baptist; but as his deedes were detestable before God, so his end was ignominious to the world, for he was eaten to death with wormes. Acts 12. 13.

Because Sathan by policie, procureth many to a disdaine of their persons, as a meane to induce them to a disliking of their doctrine.

Because the Spirits of error are now spread abroad which wil deceiue the harts of many, and cause them to become cursed speakers, (especially against Gods ministers. 2. Tim. 3. 2

Because these are those perilotis daies wherin it was long sithence prophecied, that manie should be despisers of them which are good. 2 Tim. 3.

Peter

99 Preachers, Pastors, & such like, of all others, are most of all subiect to contempt and enuitie.

# The remedie of Reason. I

with sound doctrine.

100

Peter was three times com-  
manded to feede his flocke:  
which is expounded 3. waies

with honest life.

Bar. Ich. 2.1.

101

with good hospitalite.

Nativite:

Behold, (saith the Angel to  
the Shepheards) I bring  
you glad tidings, that vnto  
you is borne this day a  
Saviour, which is Christ  
the Lord. Luk. 2.10.

102

This wodde  
(behold) doth  
commonlie  
import some  
great admira-  
tion vnto vs, as  
it is vset con-  
cerning Christ  
at his

Passion:

Behold, (at his yeelding vp  
of the ghost) the vail of  
the Temple was rent in  
twaine, the earth shaked,  
stones were clouen, the  
graues opened, &c. Marth.  
27.5. 103

103

Second comming:

Behold, (saith our Saviour  
Christ) I come shortlie, &c  
my reward is with me to  
give to euerie man as his  
worke shall be. Apoc. 22.  
12.

104

Christ Iesus came  
into the world:

Not as a Judge, but as a Phisition.

102

Not as a destroyer, but as a Saviour.

103

Not to call the iust, but sinners to repentance.

Christ Iesus  
descended &  
came (as was  
promised)

Of the seede of  
Abraham.

Of the tribe of  
Iuda.

Of the stock of  
Danid.

Beth-lehem brought  
him forth.

Nazareth brought  
him vp.

Caperniaum was his  
dwelling place.

103

Christ

# The remedie of Reason. I

103 Christ was transfigured vpon Mount Thabor. Matth. 17.1.

104 Christ Jesus was crucified at Ierusalem. Heb. 13.12.

104 Christ Jesus was taken into heauen at Bethania. Luk. 24.50.

105 Christ Jesus consisteth of three parts. Christ is Godhead, or body (which is blood) Soule, who is Christe. Bodie, who is Christe.

106 It was necessarie that Christ should die. That hee might bruse the Serpents head. Gen. 3.15.

107 Christ is said to die generallie, for all the world. 1. Tim. 2.6.

107 Christ is said to die speciallie, for those that beleue. Heb. 9.12.

107 Christ is said to die valiantlie, for that he ouercame death.

108 Christ had small cōsort of his Apostles when hee was taken prisoner, for Iude betraide him, Peter forsware him, At the rest forsook him. And a great multitude followed him to his death: Some to hurt him. Manie to mock him. All to see the end of him.

109 The benefite wee reape by the death of Christ is great. He reconciled vs to his father. Colo. I. 20. 1. Ioh. 2.2.

109 The benefite wee reape by the death of Christ is great. He redeemed vs from the curse of the lawe. Gal. 3.13.

109 The benefite wee reape by the death of Christ is great. He shewed vs an easier way to heauen. Matth. 11.30.

110 Christ by his death became for man Curse, Sinne, Scruple, The qualitie of his death. Deut. 21.23.

110 Christ by his death became for man consideringe Sinne, The integritie of his life. Eph. 5.9.

110 Christ by his death became for man Scruple, The equalitie of his estate. Phi. 2.

It

# The remedie of Reason. I

It was requisite that Christ should rise againe after death.

It was necessarie that Christ should ascend after he was risen.

Christ said that the Comforter at his comming should reprooue the world of

Christ hath shewen vs a worthie and wonderfull good example, of

Christ is verie

Because he foreshewed it to his Apostles. *March. 17. 9.*

Because his flesh might not see corruption. *Acts 2. 31.*

Because we might bee justified thow him. *Rom. 4. 25.*

That he might be fullie glorified. *Ioh. 7. 39.*

That hee might send downe the Comforter. *Ioh. 16. 7.*

That he might become our Mediator. *Ioh. 17. 3.*

Sinne. Because they beleue not in him. *John 16. 8.*

Righteousnes: Because he is gone to his father, &c. *vers. 9.*

Judgement. Because the prince of this world is iudged. *io.*

Patience: Because being oppressed and affested, hee did not open his mouth, but was like a sheepe dumme before the shearer. *Esa. 53. 7.*

Humilitie: Because he tooke vpon him the shape of a seruant being equall with his father. *Phil. 2. 7.*

Loue: Because he laid downe his own life for vs, than this what loue can be greater?

Priest: Because by his onlie sacrifice hee appeased his fathers wrath. *Col. 1. 22.*

King: Because he reigneth ouer all. *Ioh. 5. 22.*

Prophet: Because he declared his fathers will. *Act. 7. 37.*

## The remedie of Reason.

116. Aaid of the Father, who sent his Sonne.

116. There be 3. things that beare record of the Word, which became flesh. *John 1.14.*

Christ in heauen: the Holie Ghost, which procedes frō both. *John 14.23.*

the Spirit. Adoption. *Rom. 8.16.*

117. There be three things that beare witnes of Christ vpon eath. Water, This assureth vs of our Regeneration. *John 3.5.*

Bloud. Redemption. *Ephes. 1.7.*

118. Those that loue Christ, must followe after him: because he is the truth. *John 14.6.*

passē through him: because he is the way. *John 14.6.*

drawe neare him: because he is the life. *John 14.6.*

119. Christ being the truth, manifesteth to vs his Nature: So that in begin. *John 14.6.*

the way, the way, Will: him we continue. *John 14.6.*

the life, Office: must ende. *John 14.6.*

120. He that will come after Christ must deniche him selfe. wherin is Bondage, In denying him selfe. *John 3.20.*

take vp his Crosse: laid before vs, Basenes, In taking vp the Crosse. *John 3.20.*

followe him. Hardnes, In following Christ. *John 3.20.*

121. Christ amased and appeased his enemies three manner of waies. By his sound doctrine. *John 3.20.*

By his strange miracles. *John 3.20.*

By his mild answers. *John 3.20.*

122. Christ descended into hell, as may appeare by these places. *John 20.17.* Nicene. *John 20.17.*

*Artic. Relig. 3.* For so wee cōfesse in the Creede of Athanasius. *John 20.17.*

*Ephe. 4.9.* His speach to the theefe vpon the Crosse, this daye shalst thou be with me in Paradise. *John 20.17.* The Apostles. *John 20.17.*

123. Many produce these directions, to approue that the power, and not the soule of Christ descended. His yeelding vp the ghost when he said, It is finished. *Luke 23.43.* For in hell is no redemp-  
tion. *Luke 16.26.*

His agonie in the garden, in swo-  
ting drops of bloud & water. *Luke 22.43.*

## Christ

## The remedie of Reason.

Christ spake most by par- bles to the multitude:	Because by seeing, they should see and not perceiue.	124
	Because by hearing, they should heare and not vnderstand.	
	Because it might be fulfilled which was spoken by the Prophet. <i>Matth. 13.35.</i>	
The great miraekes and wonders Christ wrought in this world, were done partlie to this end:	To shewe the great power, glo- rie, and goodnes of his father.	125
	<i>Matth. 15.31.</i>	
	To approue himselfe the sonne of God. <i>Acts 2.22.</i> And that he was sent of him. <i>Job. 11.4.</i>	
Miracles are of- ten called in the Scriptures, Beza. <i>Hebr. 2.14.</i>	To confirme the authoritie and excellencie of his doctrine, to winnie the vnbeleevers to it.	126
	<i>John 2.23.</i>	
	Signes, because they ap- peare one thing, and re- present another.	
the Father, the Sonne, the Holie Ghost,	Wonders, because they import some strange & vnaccustomable thing.	127
	Vertues, because they giue vs a glimse of Gods power.	
	He sent his sonne for our reconciliation.	
Three sin- guler bene- fites shewen to man by	His righteousnes is ours by imputation.	yet all one union.
	This proceedeth frō both, for our sanctification.	

The remedie of Reason.

121

She hath done: { Because he did not onelie sacrifice himselfe vpon the crosse for our sakes, but also satisfied his fathers wrath for our sins. Because he did not onelie suffer for vs, but became also a continuall intercessor for vs. Because he hath not onelie saued vs, but shall also come to judge vs.

128

Such as will presume of the time that Christ shall come to judgement, may be reprooved by these places.

Mark. 13.32.  
1. Theff. 5.1.

For it is not for vs to knowe the times and the seasons the Father hath put in his owne power. Acts 1.12.

129

The comming of Christ is of 3. sorts. { Vnto men. { Into men. { Against men.

Vnto men, in the flesh. Joh. 1.14.  
Into men, by his spirit. Joh 14.18.

Against men, in iudgement. Apoc. 22.12.

130

It stands vs not upon so much to vse disputation of the time of Christes comming to judgement, as to be in a daylie preparation and reformation of our lives, considering

Euerie mans end is imminent and vncertaine. Jam. 4.14.  
Euerie mans death is his latter daie. Hebr. 9.27.  
Euerie man as he dieth shal be iudged. Eccle. 11.3.

131

The comming of Christ to judgement will be

132

joyfull to the godlie; wonderfull to both;

133

wonderfull to the wicked;

134

to the godlie; wonderfull to both;

135

wonderfull to the wicked;

2. F

Because that daie is to them the beginning of their woe. Because it is to them the full fruition of their felicitie. Because of the sondrie alteration of all things.

These

The remedie of Reason. T

the Figtree: Because it florisheth. Mat. 24. 33. 133

These sayings doo argue the world to drawe to an end. charitie: Because it waxeth cold, Mat. 24. 31

iniquite. Because it aboundeth. As a woman trauailing with child. 133

The comming of Christ to judgement will be of a sodaine, As lightning from the East. In the houre we thinke

Be sober and watch: for hap-  
py are those servants, which  
the Lord when he commeth  
shal find waking. Luk 12. 37

Although he was said fiftene hundred yeres & more since, The day of the Lord is at hand, and yet the world indure: we must not suppose those words to be frowolous or frustrate: for thereby the Lord doth make manifest

his exceeding in delaying of the day. Because he doth not reckō or record the time according to our knowledge or reason: for one day is with him as a thousand yeres, and a thousand yeres as one day. Psal 90.4.

Because hee would not haue vs perish, but would all men to come to repentaunce. 2. Pet. 3. 9.

Because we do not see the bountifulnes of his patience & long sufferance accordingly Ro. 2.4

Our thoughts shall either accuse or excuse vs. Rom. 2.15.

Our words shall either iustifie or condemne vs. Matth. 12.37.

Our workes shall then haue their due reward. Hebr. 9.27.

Our

## The Remedy of Benson.

We shall stand helpless before

136 Our great accusa-  
tion at the yeelding vp of  
our last account shall be  
the lawe: the diuell

## Our conscience:

88. *quod non est in nobis sed in deo*  
*est in nobis; etiam si quis in deo non*  
*est, non est in nobis.* *Cor. 3, 27.*

137 The Pope doth rather prefer, than make himselfe equall, with the excellencie of our Saviour Christ.

Opportunities of exchange  
and marketing are  
also available.

Digitized by Google

प्राचीन लघुकावच दाच राजा-  
की विवाह विवाह विवाह

Digitized by Google

We shall stand before  
so many Judges, as haue  
excelled vs in good works.  
We shall be cast by so many e-  
vidences, as haue giuen vs  
example of good life.

We shall bee conuinced with  
saintly witnesses, as haue  
admonished vs with whol-  
some counsell, and by their  
virtuous deedes, haue been  
patterns for vs to imitate.

He will bee the Supreme of all the world, exempting himselfe from al obedience to any earthly prince, or reverence to any people, when Christ was content to acknowledge the authoritie of the Magistrate in paying toll, yea, even to such as were enemies to Religion.

He glueth out his feete to bee killed  
of men, euen of Kings and Empe-  
rours, when Christ did neuer so lay  
foorth his feete, but that hee wash-  
ed and wiped his poore Disciples  
feete; and that because they should  
doo, as he had done to them. *Ioh. 13.*

5,15. as bbev. Aut. 17  
He doth of pitie free ~~one or other~~  
~~one or other~~ 100  
euerie daie from the paines of Pur-  
gatorie, when our Sauiouur Christ  
did free none at all from those hel-  
lish paines. 100

## The remedy of Reason. T

# the *biogeography* of *biogeography*

The course of man doth after death goe either to ioy or paine immediatlie, whereof there bee three examples (besides manifester proothes) that may natlie refall the erroneous opinions of such as falslie affirmie

These three things are worthy to be continually noted; *Politics.*

Prudent  
Pchitent  
Provider  
lie.

3 Paul diuij- } Soule. } for then is  
lēth man in- } Bodie. } man fillie  
3 parts. do. } } sanctified,

Soberlie. concern  
Agdolie Chri. 300.9

an ought to be in this world Justice. concerning  
ard. - it is sin to us  
able account of us  
ing. This is

which follows. See II. 3.

MicroH

The soule of Lazarus recei- 138  
ued into Abrahams bo-

led into Abrahams bosom. Luke 16:22-23 A

The foule of the thēce aſſeſſing into Paradise. L.

23.33.

The soul of the rich man  
descending into hell. *Luke.*

16.23.

The secrets of God are yn-  
bſeatchable. 139

The ioyes of heauen are  
vnspeakable.

The pains of hell are in-  
tolerable.

To dispose and order things present.  
To consider his misdeeds past. 140  
To prouide and forsee for things to  
come.

when his minde thin-  
keth nothing. contrarie to the  
will of GOD  
when his will couets  
nothing. 1 Thes. 5.23.  
when his bodie ex-  
cutes nothing. showing

That he keep his body temperately without abusing the gifts of God wantonly. 142

walfullie.  
That he deale plannily,  
uprightly, and chari-  
table, without diffi-  
mulation.

That he presume not  
too much of him-  
selfe, but referre all  
to Gods good plea-  
sure & prouidence.

## A man

*The remedie of Reason.*

82. *If forgetfulnes confound not his memorie.*

143. *A manshould not doo a misse, saith Augustine: and I. lib. 1. cap. 1. vñi gñibñc.* *If errors obscure not his vnderstanding.*

144. *The state of man is three waies to bee considered.* *If iniquitie depraue not his will, vñi he was made like to the image of God, which image is expounded here Ephes.4.24.*

145. *A man is happy in this world that can* *Reioyce in aduersitie.* *Beare all crossees patientlie.* *Lament his sinne sorrowfullie.* *Creation:* *following the example of* *Paul. 2. Cor. 11. 30.* *Job. 1. verse 1.* *Peter. Luke. 22. 62.* *Because he is dust, & to dust he shall returne. Gen. 3.* *Because hee must one daie yeeld accompt of his liuing. Eccle. 12. 14.* *Because his end is vncertaine; and as he falles, such iudgement followes. Eccl. 11. 3.*

146. *Euerie man should alwaies bee mindfull of his end to come.* *Conuersation:* *Dissolution:*

## The remedie of Reason.

Herein consisteth  
the whole ductie  
of man towards  
God.

To search him	for his justice:	Because it is horrible 147 to fall into his hāds. Heb.10.31.
To loue him	for his goodness:	Because hee loued vs first.1.Job 4.19.
To keepe his com- mandements	To confirme it.	Because those that loue him will keepe his cōmandemens. 2.Job.5.3.

S. James willeth euerie man to be	Swift to heare. Slowe to speake. Slowe to wrath.	James.1.19.	148
--------------------------------------	--	-------------	-----

No man hath cause to glorie in himself, if hee consider what he is, of himselfe,	By Substance, By Nature, By Knowledge,	he was made of the 149 dust.Gen.3.7. he is the childe of wrath.Ephe.2.3. he is but a beast. Ier. 10.14.
---	--	--

For a man to glorie or attri- bute anie praise to him- selfe in anie good attempts it is	Vanitie:	Because of himselfe he cannot 150 think a good thought, much lesse doo a good deed. 2.Cor. 3.5.
--	----------	--

Arrogancie:	Because he attributeth that to himselfe which is proper to GOD: for euerie good and perfect gift commeth from aboue.Iam.1.17.
-------------	---

Iniquitie:	Because he doth not acknowledg e the giuer thankfullie: for all praise and glorie is to be giuen to God. Colos.3.17. Herod by abridging God of his glory came to a most mi- serable end. Acts.12.23.
------------	--

G                    This

*The remedie of Reason.*

His birth being sinfull. 107

151 This may abate  
the hie aspiring  
mind of man. His life being miserable. Eccl.10.9

His body being worms meat.

Because GOD hath commanded  
he should labour sixe daies. Exo.  
20.9.

152 Euerie man must haue  
a godlie care to liue in  
this world. Because he is worse than an infi-  
dell that prouideth not for his  
houshold. 1. Tim. 5.8.

Because he may auoid the incon-  
uenience of idlenes. 2. Thessa. 3.  
10. which bringeth much euill.  
Prover. 12.11.

153 A good Chri-  
stian ought to be  
wise. wise, vnto that which  
is good. Rom. 16.  
Simple. simple, concerning e-  
uill. 19. Foolish. foolish, in respect of this world.  
1. Cor. 1.20.

154 Heretickes and erronious per-  
sons are verie dangerous to be  
penituted amongst godlie chri-  
stians, considering Their condition:  
Because they thinke it not  
enough to eme and doo  
euill themselves, except  
they drawe others with  
them, as appeareth in Es. 30.10. Wisd. 14.21.  
Their corruptiō: Because by cōtinuance they  
will defile manie. Hebr.  
12.15. For a little leauen  
leauenth the whole lūpe.  
1. Cor. 5.7.  
The season: Because in these latter times  
many shall giue heede to  
Spirits of errore, and doc-  
trine of diuels. 1. Tim. 4.1.

Wicked

## The remedie of Reason.

Wicked men are verie fitle compared in the Scriptures	to thornes; to chaffe to tares; to Foxes; to Dogges; to beastes;	Because they be as prickes to 155 procure hurt to the god- lie. Because as the winde doth scatter the chaffe, so shall they be soone cut off from the face of the earth. Because as tares are to bee bound in bundels & burnt, so shall they be in hell fire. Because they are subtil in 156 vndermining, & doing of mischief: in so much as the Church requireth to haue the foxes takē awaie. <i>Cant. 2.15.</i> Because they are currish in controlling, and barking a- gainst all goodnes. Hercof Paule willeth the Phillip. to beware of dogges. <i>Phil. 3.2</i> Because they are prophane in their liues, and degene- rate frō their kinde worse than beasts. So Paule com- plaineth that hee fought with beastes at <i>Ephesus</i> af- ter the manner of men. <i>1. Cor. 15.32.</i>
The wicked and vngodlie are not to be willinglie:	Supported purposelie; Accompanied willinglie;	Because it is abomination before God to iustifie 157 the wicked. <i>Prover. 17.15.</i>
	Condemned willinglie:	Because it is dangerous, for hee that toucheth pitch shall be defiled. <i>Eccle. 13.1.</i>
		Because the Lord wil haue mercie on whom he will, and when he please. <i>Rom 9.15.</i>

# The remedie of Reason.

158 These sayings maie  
terrifie such as attempt  
any euill. } The face of the Lord is against him.  
} 2. Pet. 3. 12.  
} Tribulation and anguish shall be vp-  
} pon his soule. Rom. 2. 9.  
} There shall be no ende of plagues to  
} him. Prover. 24. 20.

159 God tempteth no  
man to euill, but we  
are drawne to it. } By the diuell, who watcheth to worke  
} our ouerthrowe.  
} By our owne concupiscence to con-  
} sent to his suggestions.  
} By vicious companie and ill perswa-  
} sions of others when we be seduced.

160 The Diuell will vnder-  
mine vs in our musings,  
if we take not great heed,  
for in them Barn. } He talketh with vs  
} wittilie.  
} He eggeth vs cun-  
} ninglie.  
} He deceiueth vs  
} crastelie. } whom if we  
} resist by  
} faith, the  
} Lord will } Oualook vs figh-  
} ting.  
} Succour vs fain-  
} ting.  
} Crowne vs ouer-  
} comming.

161 The Diuells } They beleue there is a God, and feare and  
} tremble. Iam. 2. 19.  
} haue know-  
} ledge after a  
} sort; for } They can pleade Scripture for their owne  
} purpose. Matth. 4. 6.  
} They acknowledge Christes comming to  
} iudgement. Matth. 8. 29.

162 The Diuell hath  
three euill proper-  
ties, he is } Subtil } as a Serpent: For hee can transforme himselfe  
} into many shapes (yea into an  
} Angell of light) and vse manie  
} shifts to deceiue withall.  
} Strong } as a Lyon: For hee is not so busie in seeking  
} daylie for his pray, as he is for-  
} cible to resist where he assaul-  
} teth.  
} Cruell } as a Tiger: For where hee hath any entrance  
} at all, he will never rest vntill he  
} bringeth to confusion.

The

## The remedie of Reason.

The Diuell vsed three pollies to tempt Christ in the wilderness, perswading him

To distrust in God.

To the desire of riches and honor.

To a vain confidence of himselfe.

163

Beza. Mar. 20.

Wee haue 3. cruell foes that fight against ou

the spirit in this

life, the

Diuell.

Flesh.

World.

Diuell.

Faith.

Praier.

164

The fiercest foe in this fight is the Diuell: who wee may expell with these three weapons.

the word of God. 165

Because those lusts although they flatter vs, yet they cease not to fight against our saluation. 2.Cor.10.3.

We ought not to followe the lustes of the flesh, but leade our liues holilie.

Beza. I. Per. 2. II.

Because we are citizens in heauen, and therefore ought to leade our liues thereafter, although we be strangers here.

Because the glorie of God is greatlie set foorth by that meanes, whilst by example of our honest life, euen the molt prophane men are brought vnto God, and submit themselves vnto him.

Whose God is their bellic.

There are many walk in this world, (saith Paul.)

Phil 3.19.

Whose glorie is their shame.

The whole world lieth in wickednes

2.Iob. 5.19.

Whose end is damnation.

Salomon say

The day of death is better than the day one is borne. Eccle. 7.3.

The wretchednes of this world, made

Iob say

My soule is cut off though I liue. Iob. 10.1.

Paul say

I desire to bee loosed from this life. Phil. 3.

166

167

## The remedie of Reason.

The fashion of it goes a-

168 What should waie. 1. Cor. 7. 31. Use this world as we so accompt The wisedome of it is though you vsed of this world, mere foolishnes. Job. 37. it not, saith Paul. seeing The amitie of it is en- 1. Cor. 7. mitie with God. Isa. 4. 4.

169 These 3. things The wretchednes because it is but a continual temptation and full may withdrawe a of his life. of miserie.

These 3. things because they will more may withdrawe a of his sinnes. increase by cōtinuance. man from desi- ring long life in this world. The greatnes of because it wilbe the more his accompt. fearefull at the yeelding vp.

170 The godlie desire to be Because it is variable and nothing out of this world: Because of the innumerable cuills they are subiect to.

171 Life is vtrie sweete, and Because they long to be cloathed so sweete, that it hath pro- long the saletie of it, by shifts. David doubting of cuill dealing, fained himself mad to saue his life. 1. Sam. 21. 13. 14.

Paul perciuynge their crudite that would kill him, had rather in the night bee let downe in a basket, than abide. Acts 9. 25.

Peter fearing death, did forswear his master. John. 18. 27.

Fight, Aduersarie.

172 The faithfull and godlie in this world doo dailie Faint, by reason of their Infidelitie. Yet they shall not be cast away. Psal. 37. 24.

Fall, Infirmitie.

173 These 3. things are worthie to be considered. He that liueth best doth dailie sinne. He is happie that hath grace to repent. He is blessed to whom God imputeth no sin.

Although

## The remedie of Reason.

Although euery man  
is a sinner, yet euery  
sinne is not of like con-  
sideration: for some  
sinne

of Ignorance,	as Paule did. 1. Tim. I. 174
of Infirmite,	13. as David did. 2. Sam. II.
of Malice,	2. &c. as Nebuchad-nezzar did. Dan. 3. I.

Euerie sinner  
must beware  
of these three  
things, of

procrastination,	In delaying the time of re- 175 pentance. Marth. 24. 50
presumption,	In sinning still vpon hope. Rom. 6. I.
prouocation,	In sinning obstinatlie a- gainst the holie Ghost.

Sinne is no-  
thing els, but

A sweet poysone.	Original. 176
A flattering death.	whereof there be two sorts.
A destruictiō of the soule.	Actuall.

Adam did further  
his fall, and increase  
his sinne in the gar-  
den three waies.

By ambition,	because he thought to be as God know- ing good from euill Gen. 3. 6. 177
By hypocrisie,	because hee hid the cause of his naked- nes, which was the breach of Gods commandements. Gen. 3. 10.
By impenitencie,	because hee was so farre from acknow- ledging his transgression, that he bur- dened God with his faulfe, in that hee had giuen him a wife. Gen. 3. 12.

It appeareth by  
this that sinne is

Excerable,	because it repented the 178 Lord that he had made man on the earth. Gen. 6. 6.
Detestable,	because hee destroyeth dumme creatures for our cause. Zephani. I. 281 vers. 3.
Intollerable,	because hee would not spare his onelie sonne for our sinnes.

It

The remedie of Reason.

179 It is an exceeding comfort to a Sinner, to consider  
That God is as well a Father as a Lord.

180 Sinners should not dispaire of Gods mercie, if they did but perceiue his goodness which appeareth ynto them  
That Christ is as well a Sauiour as a Judge.

181 What greater comfort can sinners haue, sith Christ himselfe saith,  
That the Scriptur. include as well a Gospell as a Law.

182 He that wil obtaine mercie by true repentance,  
By his readiness in calling,  
Before they crie (saith the Lord) I will answere, and whilst they are yet thinking what to speake I will heare. *Esa.65.*

24. *Wisd.*  
By his worthines in sparing,  
He maketh as though he sawe not the sins of men, because they should amend. *Wisd.*

II. 20. *Wisd.*  
By his vnwillingnes in striking,  
He taketh no pleasure in the destruction, but in the couersion of sinners. *Ezek.18.23*

Aske and ye shall haue.  
Secke and ye shall finde.  
Knock & it shalbe opened vnto you.

Must acknowledge his sinnes sorrowfullie with the prodigall sonne.

Must shewe a heartie contrition for the same, and loath them.

Must do good workes worthie amendment afterward. *Act.26.20.*

I stande at the dore & knock, &c. *Apoc.3.20.*

## The remedie of Reason.

had you law and  
ordre, and in his presence  
you may be bold  
to speake and to  
say what you thinke.

He that is fullie per-  
swaded of the forgiue-  
nes of his sinnes, it be-  
houeth him to re-  
member these three  
things.

1. That he be thankfull vnto  
God for his mercie  
and for his grace  
which he sheweth him  
in remitting his of-  
fences, & receiuing  
him into his fauor.

2. That hee watch and  
praiere continuallie  
for the diuell goeth  
about like a roaring  
Lyon seeking whō  
hee maie devoure.

3. That hee be thankfull vnto  
God for his mercie  
and for his grace  
which he sheweth him  
in remitting his of-  
fences, & receiuing  
him into his fauor.

the mercie of  
God.

the subtiltie  
of Sathan.

the fraultie of  
himselfe.

Merciful to the elect,

Good to the reprobate,

Just to both of them

God sheweth him-  
selfe to all  
his people.

That he be thankfull 183

vnto him, for his  
gratiouse goodnesse  
shewen vnto him,  
by remitting his of-  
fences, & receiuing  
him into his fauor.

That hee watch and  
praiere continuallie  
for the diuell goeth  
about like a roaring  
Lyon seeking whō  
hee maie devoure.

I. Per. 5.8.

That seeing his own  
infirmities hee may  
the rather depende  
vpon God, & craue  
his mercie to in-  
crease his faith and  
strengthē his weak-  
nes, or els he shal not  
be able to withstand  
the opposite euills,  
he is subiect to.

In pardoning their 184  
sinnes.

Albeit they cannot  
feeble the sweete  
comfort of the  
same.

In giuing iudg-  
ement.

H

The



# The remedie of Reason. T

Demonstration of the matter. In shewing him (by the word of God) 186

it is a sinne, that it may so appeare vnto him: whereby he may the better acknowledge it before God.

Reprehension of the offence. In reproouing him (by the iudgements of GOD pronouunced against the same) that hee may both heare the punishment he hath worthlie deserued, and also thereby be the more terrified from attempting euill. 881

Exhortation to the sinner. In perswading him (by the promises of Gods mercie) that he may not onelie bee druen from dispaire, but also by that meanes bee drawne to amendment.

1. That GOD will punish the wicked 187  
that he intendeth to saue: that by this meanes they may seeke him by re-pentance, according to that same saying of the Psalmist. *When he slew them, they sought him, and returned and sought God earlie. Psal. 78.34.*

2. That the mercie of GOD is verie great, who although he will not suffer sinne to passe vnpunished, yet hee is readie to forgiue, though it be verie grievous, as he hath promised by the Prophet Esaias to such as heartilie repent. *Esai. 55.7,8,9.*

3. That those whom GOD hath thus called, are not to returne to their sinnes, as the dogge to his vomite, but as becommeth newe borne chil-dren, to liue in holines and righteousnes all the daies of their life. *Luke. 1.75.*

## The remedie of Reason.

83. <i>That is to say, if any man crym in his owne selfe.</i>	For the glorie of himselfe:	Because he will haue his power knowne to pre- uaile aboue his Crea- tures, that it is hee that can make them rise and fall at his good plea- sure.
188 <i>The manifold examples in the Scriptures of the falling and rising of the godlie, were done of God (amongst o- ther considera- tions) to this end,</i>	For the good of them:	Because he wil haue their owne imperfections & infirmities appeare vnto them, what they are of them-selues, if hee doth faile them but a little, to the ende they should not presume of them-selues, but alto- gether depend vpon his prouidence and mer- cie.
84. <i>That is to say, if any man crym in his owne selfe.</i>	For the profite of others:	Because such as bee al- most drowned in the depth of their sinnes, should not fall into des- peration, cōsidering the verie elect haue offend- ed most horriblie, but that they should bee in- couraged therby to call for grace: seeing his hand is not yet shortned, but that he can helpe others as hee did those. <i>Esai.</i>
	59.1.	

## The remedie of Reason.

Euerie particular example is not sufficient to prooue or establish a generall doctrine, for

then wee might belieue 3. things lawfull, which are not to be allowed.

God sometimes suffereth his seruants, yea the best with Sathan.

God trieth his children many waies

By pouertie,

Sometimes

By persecution

That women might minister the 189

Sacraments, because Zipporah did circumcise her sonne. Exod. 4.25.

That wee ought to praie for the dead, because Judas did so. Mac. 2.24.

That wee may desperatlie kill our selues, because Razis did so (who the author of the Maccha. much commendeth.) 2. Maccha. 14.41.

That they should not be puffed vp with 190 any presumption of themselues.

That they may be made perfect by that continuall exercise. 1. Cor 12.9.

That they ought the more earnestlie to be instant in praier.

By prosperitie, To see if they will repose 191 more felicitie in their goodes, than in him that gaue them, as he did by Abraham in offering his sonne. Gen. 22.1.2.

By pouertie, To see if they wil not as patientlie depart from their goods, as he was willing to bestow them: as he did by Job, by taking away all he had. Job. 1.9.

By persecution To see if they will rather denie him, than die in his defence: as hee did by manie Prophets, Apostles, and godlie Martirs.

## The remedie of Reason. AT

192 **In God keepeth his children common-  
sparingly.** That they may not be too proud with  
prosperitie.

193 **The godlie think  
that day ill spent,  
wherin they** That by this meanes they may the bet-  
ter see their owne miserie.

194 **Tribula-  
tions & af-  
flictions  
are to the  
godlie and  
faithfull** That thereby they may the rather de-  
pend on his mercie.

195 **Do nothing** To the glorie of God.

**Say nothing** To the comfor of themselves.

**Think nothing** To the edifying of others.

**a Confirmation of  
Gods loue;** Because he will not suffer  
them to bee condemned  
with the world, and ther-  
fore hee chastiseth those  
he loueth. *Hebr. 12. 6. Job.*

**a Probatio of their  
faith & patience:** 5.17  
Because he will see if they  
will stand as strict to him  
now, as they promised in  
prosperitie; not that God  
is ignorant of the issue,  
but because hee would  
haue it appear to others,  
that he doth crown such  
with his glorie as conti-  
nue constant. *Mar. 24. 13.*

**a Purgatio of their  
liues:** Because hee useth these  
crosses to make them re-  
member their miserable e-  
state, that by these meanes  
they may bee made per-  
fect against the daie of re-  
stauration.

The

## The remedie of Reasons.

195

The godlie do  
reioyce in tribu-  
lations, know-  
ing that, Rom.  
5.9.

Tribulation bringeth forth  
patience: and hope maketh  
not ashamed.

Patience, experience: and hope maketh  
not ashamed.

Experience, hope: Because the godlie communicate with  
Christ in their afflictions, and therfore  
shall in time also be partakers of his glo-  
rie.

The afflictions of the godlie differ from the wic-  
ked: Beza. I. Pet. 4. 196

Because in suffering these crosses, their adoption is sealed in them by the spirit  
of GOD, although the infidels think  
farre otherwise, who in afflicting the  
godlie blaspheme God.

Because they are not afflicted for their e-  
uill doings, but for righteousnes sake,  
which ministreth vnspeakable ioye to  
them.

The faithfull in their afflictions haue this confi-  
dence in God. 197

That hee will lay no more vpon them  
than he will make them able to beare.  
I. Cor. 10.13.

That hee will deliuer them out of their  
troubles in a good time.

That hee will giue them a Crowne of  
life in the end. Apoc. 2.10.

Wee must by manie afflictions enter  
the kingdome of heauen. 198  
Acts. 14. 22.

Such as suffer af-  
fliction may take  
comfort by the  
consideration of  
these sayings.

All that liue godlie in Christ shall suffer  
persecution. 2. Tim. 3.

All the afflictions in this life are not  
counted worthie the glorie of the life  
to come. Rom. 8.18.

## The remedie of Reason. T

199 Afflictions are  
verie necessarie  
for the godlie.

*Bez. 1.3.4*

Because their faith is tried through afflictions, which ought to  
be most pure, for so it is behouable for them. *Psal. 22.17*  
Because patience a farre passing & more excellent vertue, is by  
this meanes engendred in them. *1.18.19*  
Because the Croſie is as it were the instrument wherwith God  
doth polish and fine them: therefore the worke and effect  
of afflictions, is the perfecting of them in Christ.

200 Patience is  
very expedient  
for Christians:

201 There be three wor-  
thie examples of pa-  
tience set forth vnto vs.

The example of the  
Prophets, whose patient  
examples appeare vnto vs.

202 These 3. points  
are required of  
the faithfull.

203 There be  
three things  
very dangerous  
for the  
godlie.

That by it their faith may bee confirmed.

*Phil. 4.5.6.11.12*

That thereby they may be made perfect and  
entire. *Iam. 1.4.*

That after they haue done the will of God,  
they might receiue the promise. *Heb. 10.36*

of Christ himselfe, the onelie pat-  
terne of patience.

of Job, whose patience yee haue  
heard of. *Iam. 5.10.*

of the Prophets, whose patient ex-  
amples appeare vnto vs.

That their talke be godlie.

That Gods law be in their hart. *Psal. 37.*

*30.31. &c*

That their life be upright.

of themselves: Because it maketh them to forget

God. Hereof, saith *David*, I said in  
my prosperitie I should not bee  
moued. *Psal. 30.6.*

Because it maketh the dispute with  
God, thinking he doth not right-  
lie consider of them: as the same  
Prophet did. *Psal. 73.13.*

Because it maketh them dispaire of  
God, thinking bee would destroye  
them vtterlie. In so much as the  
same Psalmist burst foorth with  
these sayings. Stay thine anger fro  
me, that I may recover my streng  
before I goe hence, and bee not.

*Psal. 39.13.*

anxiaria

Corpus

# The remedie of Reason.

<p>and alwaies do good  <b>Cornelius</b> was      called a deuout      man in 3. re-      spects. <i>Act. 10.2</i></p> <p>He feared God, with all      his houſhold.</p> <p>He gaue much almes      to the people. <i>Act. 10.3</i></p> <p>He praied to God con-      tinually. <i>Act. 10.2</i></p> <p>He that will be accep-      table to God, must be</p>	<p>He feared God. <i>Act. 10.2</i></p> <p>And Job a      iust man      likewise in      3. respects. <i>Job. 1.16</i></p> <p>He eschewed euill. <i>Job. 31.16</i></p> <p>Hee did good workes. <i>Job. 31.16</i></p> <p>Vpright in deed. <i>Job. 31.16</i></p> <p>Vndefiled in thought. <i>Job. 31.16</i></p>	<p>He feared God. <i>Job. 1.16</i></p> <p>He eschewed euill. <i>Job. 31.16</i></p> <p>Hee did good workes. <i>Job. 31.16</i></p>	<p>204</p> <p>205</p>		
<p><b>The iust do</b>      feioyce at the      punishment      of the wic-      ked:</p> <p><b>We ought</b>      to loue and do      good, to our      enemies.</p> <p>Such as con-      tinue in malice      and hatred,</p> <p>should consider</p>	<p>Because therby God sheweth himselfe Judge      of the world, and by this meanes continueth      his honor and glorie. <i>Psal. 94.2</i>.</p> <p>Because hereby he sheweth he hath care ouer      his children, in that hee punisheth their ene-      mies. <i>Psal. 41.11</i>.</p> <p>Because by their example others may feare,      and be reformed, in some measure. <i>Deut. 17.</i></p> <p>13. 2. <i>Thes. 3. 14.</i></p> <p>Because Christ himselfe did so; whose ex-      ample we ought to imitate. <i>Luk. 3. 24.</i></p> <p>Because it is not praise worthie, to loue      where we are beloued; for so doo the hy-      pocrites and publicans. <i>Matth. 5. 46.</i></p> <p>Because it is our dutie not onelie to suffer      iniurie, but also to do good. <i>Rom. 12.17.20.</i></p> <p>Their prayers are vnprofitable, if they aske      mercie and forgiue not. <i>Mark. 11.25.</i></p> <p>The Lords Supper is prophaned, if they re-      ceiue it vnworthelie. <i>1. Cor. 11.27.</i></p> <p>They theireselues are but manslaiers, if they      liue not in charitie. <i>1. John 3.13,15.</i></p> <p>These three thinges (saith      the sonne of Syracke) my      soule loueth.</p>	<p>Because therby God sheweth himselfe Judge      of the world, and by this meanes continueth      his honor and glorie. <i>Psal. 94.2</i>.</p> <p>Because hereby he sheweth he hath care ouer      his children, in that hee punisheth their ene-      mies. <i>Psal. 41.11</i>.</p> <p>Because by their example others may feare,      and be reformed, in some measure. <i>Deut. 17.</i></p> <p>13. 2. <i>Thes. 3. 14.</i></p> <p>Because Christ himselfe did so; whose ex-      ample we ought to imitate. <i>Luk. 3. 24.</i></p> <p>Because it is not praise worthie, to loue      where we are beloued; for so doo the hy-      pocrites and publicans. <i>Matth. 5. 46.</i></p> <p>Because it is our dutie not onelie to suffer      iniurie, but also to do good. <i>Rom. 12.17.20.</i></p> <p>Their prayers are vnprofitable, if they aske      mercie and forgiue not. <i>Mark. 11.25.</i></p> <p>The Lords Supper is prophaned, if they re-      ceiue it vnworthelie. <i>1. Cor. 11.27.</i></p> <p>They theireselues are but manslaiers, if they      liue not in charitie. <i>1. John 3.13,15.</i></p> <p>These three thinges (saith      the sonne of Syracke) my      soule loueth.</p>	<p>Because therby God sheweth himselfe Judge      of the world, and by this meanes continueth      his honor and glorie. <i>Psal. 94.2</i>.</p> <p>Because hereby he sheweth he hath care ouer      his children, in that hee punisheth their ene-      mies. <i>Psal. 41.11</i>.</p> <p>Because by their example others may feare,      and be reformed, in some measure. <i>Deut. 17.</i></p> <p>13. 2. <i>Thes. 3. 14.</i></p> <p>Because Christ himselfe did so; whose ex-      ample we ought to imitate. <i>Luk. 3. 24.</i></p> <p>Because it is not praise worthie, to loue      where we are beloued; for so doo the hy-      pocrites and publicans. <i>Matth. 5. 46.</i></p> <p>Because it is our dutie not onelie to suffer      iniurie, but also to do good. <i>Rom. 12.17.20.</i></p> <p>Their prayers are vnprofitable, if they aske      mercie and forgiue not. <i>Mark. 11.25.</i></p> <p>The Lords Supper is prophaned, if they re-      ceiue it vnworthelie. <i>1. Cor. 11.27.</i></p> <p>They theireselues are but manslaiers, if they      liue not in charitie. <i>1. John 3.13,15.</i></p>	<p>Because therby God sheweth himselfe Judge      of the world, and by this meanes continueth      his honor and glorie. <i>Psal. 94.2</i>.</p> <p>Because hereby he sheweth he hath care ouer      his children, in that hee punisheth their ene-      mies. <i>Psal. 41.11</i>.</p> <p>Because by their example others may feare,      and be reformed, in some measure. <i>Deut. 17.</i></p> <p>13. 2. <i>Thes. 3. 14.</i></p> <p>Because Christ himselfe did so; whose ex-      ample we ought to imitate. <i>Luk. 3. 24.</i></p> <p>Because it is not praise worthie, to loue      where we are beloued; for so doo the hy-      pocrites and publicans. <i>Matth. 5. 46.</i></p> <p>Because it is our dutie not onelie to suffer      iniurie, but also to do good. <i>Rom. 12.17.20.</i></p> <p>Their prayers are vnprofitable, if they aske      mercie and forgiue not. <i>Mark. 11.25.</i></p> <p>The Lords Supper is prophaned, if they re-      ceiue it vnworthelie. <i>1. Cor. 11.27.</i></p> <p>They theireselues are but manslaiers, if they      liue not in charitie. <i>1. John 3.13,15.</i></p>	<p>206</p> <p>207</p> <p>208</p> <p>209</p>

## The remedie of Reason.

210 Euere one  
ought to  
knowe how  
farte, and in  
what manner  
he ought to  
loue

211 There be  
three things  
prohibited,  
which  
ought not  
to be vsed of  
any, to their  
verie en-  
mies.

A mutual friend, in God:

A malitious foe, for the loue  
of God:

A manifest sin-  
ner, for humani-  
tic sake.

To enuie their e-  
state:

To rejoyce at  
their fall:

To render cuill  
for cuill:

because in louing otherwise he  
shall offend GOD: for he  
that loueth father or mother  
(much lesse a cōmon friend)  
more than me (saith our Sa-  
uiour Christ) is not worthie  
of me. *Marth. 10.37.*

because hee cannot loue God  
whom he hath not seene, if  
hee loueth not his brother  
that he hath seene. *2. John. 4.*

because wee ought to haue a  
consideration of his soule,  
though wee haue a detesta-  
tion of his sinnes: according  
to the counsell of the Apo-  
stle, who willeth vs to count  
such a one, not as an enemy,  
but admonish him as a bro-  
ther. *1. Thess. 3.15.*

because enuie turneth to a  
mans owne euill in the  
ende, according as it is  
written, no enuious per-  
sons or such like shall en-  
ter heauen. *Gala. 5.21.*

because it is dangerous, lest  
the Lord see it (as *Salomon*  
faith) & it displease him,  
and hee turne his wrath  
from him, to be auenged  
on thee. *Prover. 24.18.*

because it is the part of a  
good Christian, not to vs  
the meanes to further a  
mischief, but to ouer-  
come euil with good. *Ro.  
12.20.*

*David*

*The remedie of Reason.*

<p><b>David</b> being both a Prince and a Prophet, sheweth wherein a Kings charge stādeth.</p> <p>Such as are called to be Rulers and Magistrates ought to be</p> <p>Such as intend euill attempts, or vise any rebellious meanes or mischief against Gods annointed, Kings and Princes, should remēber the end of these 3. examples.</p> <p>He that will vse reuient obedience to his Prince, must be verie carefull to consider, how dangerous it is to offend</p>	<p>To prouide faithfullie for his people. To guide them by counsell. To defend them by power.</p> <p>Men of courage, fearing God. Men dealing truelie, hating covetousnes. Men of wisedome, and vnderstanding</p>	<p><i>212</i></p> <p><i>213</i></p> <p><i>214</i></p> <p><i>215</i></p>	<p><i>Psal. 78. 72. &amp;c.</i></p> <p><i>Exod. 18. 21.</i></p> <p><i>1. Sam. 24. 5, 6.</i></p> <p><i>2. Sam. 18. 14.</i></p> <p><i>2. Sam. 17. 23.</i></p> <p><i>10. 20.</i></p> <p><i>Exod. 22. 28.</i></p>

# The remedie of Reason.

216 There be 3. points commendable and necessarie for him that is in authoritie.

To haue the fauour of the people.  
To procure their wealth.  
To bee gentle and loving toward them.

Esth. 10.3. Sec

217 Good and godlie Magistrates ought to be obeyed in respect of

Conscience: Because they are ordained of GOD: whose will is, they should be obeyed.

Rom. 13.5.

Feare: Because they are his ministers, to take vengeance on all that do euill. Rom. 13.4.

Necessitie: Because where no rule is, all things goe to vaine. Judg. 16.6.

218 Herein consists the whole duetie of Magistrates.

To defend and preserue the godlie. 1. Pet. 2.14.

To bridle and punish the wicked. 1. Pet. 2.14.

To iudge righteouslie betweene both. Deut. 16.18.

219 Magistrates ought contynually to remeber,

That the higher they are placed, the sorer is their triall. Wisd. 6.8.

That their negligence in suffering euill is their iniquitie.

That the ill example of themselues is a double sinne.

Partialitie in respecting persons: for that is abomination in the sight of GOD.

Levit. 19.15. Deut. 1.17.

Cructie in ministring justice: for such measure as they mete, shal be met to the againe. Matth. 4.24.

Bribarie in detayning right: for fire shall consume the houses of bribes Job. 15.

well disposed.

220 There be three things not tolleable in anie Magistrate.

Wife.

Children.

Servants

and how to vise them being

euill inclined.

The

221 Hee that will bee master ouer a godlie household, must knowe his owne duetie to his familie, as



The remedie of Reason. I

226. They shall liue long vpon the earth. *Ephe. 6.*  
 Such children as are obedient to their parents, shall haue this benefit: *I. 2, 3.*  
 They shall prosper in all their proceedings. *Eccles. 3. 6.*

227. Children ought to obey their parents. *So it bee in the Lord. Mar. 10. 37.*  
 By the course of Nature. *Because Christe made us to be in subjection to him, and he is a law to all men. Rom. 14. 4.*  
 Children ought to obey their parents, by the rule of Reason. *For we are not to passe over any thing that is written in the law of God.*

228. That they haue a master aboue that seeth all. *Matthew 10. 24.*  
 That they shal receive for the wrong they offer, of him who respecteth no persons. *Matthew 10. 42.*  
 That they bee as carefull to redresse their owne faults, as readie to reprooue their seruants escapes. *Matthew 10. 43.*  
 To obey their masters in the Lord, without murmuring. *Matthew 10. 45.*

229. *Herein consisteth the diuine law of Servants,* *To doo their duetie in singlenes of heart, without eye seruice. Eph. 6. 6.*  
*To suffer patientlie rebukes and chaffisements, without resisting.* *Matthew 10. 42.*

230. *Riches of tentimes be the meanes to cause As appears by the parable of Securitie:* *The rich man. Luke. 12.*  
*Misericordie: Dives and Lazarus. Luk. 16.*

231. *Wicked wealthie worldlings should do well to consider continually of these places.* *Amos. 6. vers. 1. Esai. 65. vers. 13. Amos. 5. vers. 1. Col. 3. 1.*  
*A rich man shall hardly enter the kingdom of heauen. Marth. 20.*

Such

Such  
their god  
surie, bris  
tortioh,  
like vnlaw  
meanes,  
followed

Although  
do make  
their goo  
man doth  
not know  
what he  
doth  
so minde  
the world

Riches  
in this

It is a v  
to hunt so  
worldlie g  
great delig

1. Covetous  
temptible i  
speciallie in  
God hath f  
tigures

Riches sho  
not make  
a high m  
ded, if he d  
think vpon  
driuen

sin

## The remedie of Reason.

¶ They gather them for such (as Solomon saith) as 232  
will be good to the poore. Prover. 28.8.0

The rust of their gold & siluer (as James saith)  
shall be a witnes against them, and eat their  
flesh as it were fire. Jam. 5.3.0

¶ They lie in gtaue like steepe (as David saith)  
& death gnaweth upon them. Psal. 49.14.

¶ Gold and siluer to be coloured earth; yea 233  
but dung. Phil. 3.8.

¶ Worldlie wealth and voluptuous fee-  
ding to be filth and famine. 234  
Dignitie & delight to be smoake which  
the ayre consumeth sodainlie.

¶ If wee can vse and bestowe them to that  
end they are giuen vs.

¶ Riches are good  
in this respect. If we can as willinglie leavethem, as re-  
ceive them.

¶ If we set not our hearts on them, as they  
increase. Psal. 62.10.

¶ It is a vaine thing for a man  
to hunt so greedilie after  
worldlie goods, or take such  
great delight in gathering:  
Because hee shall beare nothing with him when  
he dieth. Psal. 49.17.

Because hee cannot prolong his life with dieth,  
though he hath abundance. Luke 12.15.

Because they will not aualle him in the daie of  
wrath. Prover. 11.20.

¶ Because it is a plague to a rich man to want  
a liberall heart. Eccle. 6.2, &c.

Because it is the root of al euil. 1. Tim. 6.10.

Because it will bee their owne destruction  
in the end. Ephe. 5.5.

Because he is but his steward ouer the for a time. 237  
Because hee can impouerish him as hee did Job.

1.12.

Because hee can punish him, as hee did Herod.

Acts 12.23.

## The Vermeilie of Reason. T

# The remedie of Reason. T

He that giueth **Secretlie**, without ostentation. *Mat. 6.2.* 243  
to the poore, must bestowe **Liberallie**, according to his abilitie. *Ro. 12.8*

Cheerfully, without grudging. *Eccle. 35.10.*

This assurance hath **He lendeth to the Lord.** *Prover. 19.17.* 244  
he that giueth to the **He shall not lacke.** *Prover. 28.27.*  
poore, **He shal not want his reward.** *Matth. 25.40.*

because such haue most need. 245

The poore **Ought rather to be bidden to feastes than the rich:** because they can make no recōpence. *Mat. 25.* 246  
because it is most acceptable to God.

Feasting is **In remembrance of Gods benēfites.** 246  
not amisse, so **For the maintenāce of mutual friendship.** *Nohe.8* 246  
it beised **Towards the reliefe of the poore.**

We would bee more **To hide our eyes from them.** 247  
mindful of the poore, if **To stoppe our eares at their criē.** Such criē and not bee heard.  
we did but remember **To shew no mercie at all.** *Prover. 21.13.* 247  
how dingeynt it is to **To shew no mercies condēnation.** *Iamp. 2.13.*

To visite the fatherles and widowes in aduersitie. 248

Pure religion **To followe the example of Christ.** *Barnard.* 248  
consists in this: **To keepe thy selfe vnspotted of the world.**

Such as will bee perfect Christians **Hot,** **Cold,** **but zealous profē-** 249  
in religion, ought not to be **Luke-warme.** *Sors. Revel. 3.19.*

It is very dangerous to deale **because it greatlie offendeth God, who is the au-** 250  
crafelie in this world, **thor of truth.**  
because it defraudeth a mans neighbour with a shewe of honest meaning.  
because it destroicth the deceiver in the end. *Pro.19*

## The Remedy of Reason.

251 Hypocrites may well  
jugglē with the world,  
but they cannot deceiue  
these three.

252 An hypocrite is  
resembled to these  
3. things. *Barns.*

253 Truth is a most excellent  
treasure, and worthie to be

254 Such as delight in lying,  
should but remember the

255 This discom-  
moditie com-  
meth of lying.

256 He is happie  
that in his com-  
munication  
hath an eye in  
feare

257 Our communi-  
cation ought to be  
yea and nay, yet  
we may lawfullie  
sweare

258 The Magistrate maie  
lawfullie require an oth-  
so it be done for the  
maintenance of

God 3100 For he seeth their secrets, and will one day  
reveale all.

Death. For he commeth of a sodaine, and will de-  
stroy them with all.

the Diuell. For hee waiteſ for their ſoules to reward  
them for all.

A Sheepe in ſkinne. He talketh ſmoothlie.

A Foxe in ſubtiltie. He intendeth craftie.

A Wolfe in crudeltie. He attempteth villanie.

Honoured: because it ouercometh all things.

Imbraced: because it defendeth all things.

Aduanced: because it indureth for euer.

Author of it. It is a ſeed of the diuels ſowing.

Euill of it. It is abomination before the Lord.

End of it. It procureth ſorow to his owne ſoule

When one doth accuſome it, he ſhall ſel-  
dom leave it.

When he ſaith truthe, he ſhall hardly bee  
beleevued.

When he is knowne to be ſuch a one, the  
better ſort will abhorre him.

to Gods maie- ſtice: because it is fearfull to fall into  
to his brothers fraſtie: because it is the easiest thing of  
to his own ſa- fetie: a thouſand to offend him.  
because he muſt give account  
of euerie idle word.

For the glorie and worship of God. *Eſai.19.*

For confirmation of truthe & equitie. *Heb.6.16.*

For diſcharge of our conſcience, being law-  
fullie called.

Justice: but wee  
Iudgement: ought  
Truth: not to  
ſweare

vainlie, when there is no  
cause at all.

lightly, vpon euerie ſmall  
occasion.

rashlie, without good co-  
ſideration.

# The remedie of Reason.

He that hath cleane hands and a pure heart. 259  
 Who shall inherite the earth (saith David.) He that hath not lift vp his mind to vanitie. Psal. 24.  
 He that hath not sworne to deceiue his neighbour.

The mischieses that issue of Lecherie are manie, if we conserre the beginning with the end, Barn. 260

Because it hurteth both bodie and soule. 261  
 Because he was deuert touched with it, being a spirit and no bodie. 262  
 Because it bringeth on a heape of other sinnes withall. 263  
 with the heate of the harlot. 263  
 with the paine of his hurt. 263  
 with the worme of his owne conscience. 263

A poore man that is proud. 263  
 A rich man that is a lier. Eccle. 25.  
 An old adulterer that doteth. 264

Because it defileth the bodie with a peculiar kinde of filthines. 264  
 Because a fornicator is sacriligious, for that our bodies are consecrated to God. 264  
 Because wee ought both in bodie and soule to serue him, who hade created vs. 264

This brieflie is to be obserued in a whore. 265  
 She brings a man to a morsell of bread. 265  
 She hunts for the pretiopes of his life. 265  
 She leades him the sicke waies to hell. 265  
 to a dogge. 265  
 to a sowe. Eccle. 26.  
 to parades. 265  
 to dung. 265

## The remedie of Reason.

266 A whone is to be abandoned, if it were but for these causes: Because God hath forbidden anie such to be suffered. *Deut. 23.17.*

267 There bee three things maie terrific a theefe in his lewd attempts, Because he increaseth the transgressors among men. *Prov. 23.28.*

268 A theefe by following one (that is the diuell) he offendeth three. Because she enuicth honest and vertuous women. *2 Esd. 16.42.*

269 This inconuenience commeth of idlenes: The precept God hath set downe. *Exod. 20.15.*

270 There bee three things that grieve the wiseman, The positive lawe of this land. *Exod. 20.15.*

271 ple for their sinnes with three kind of plagues, which commonic goe together, The importable iudgement to come. *Exod. 20.15.*

272 Christian Souldiers fight but faintlie, if they want these weapons. He displeaseth God, by breaking his commandement. *Exod. 20.15.*

273 Every Christian Souldier hath three enemies to encounter with. He burneth his neighbor, by taking away his right. *Exod. 20.15.*

274 This inconuenience commeth of idlenes: He hateth his own soule, by following sin. *Prov. 29.18.*

275 There bee three things that grieve the wiseman, When one is rooted in it, it will hardlie be remoued. *Prov. 29.18.*

276 Christian Souldiers fight but faintlie, if they want these weapons. Whē he hath the end of his lust it wilbe most lothsome. *Prov. 29.18.*

277 Every Christian Souldier hath three enemies to encounter with. When he is so idle, the diuell is most occupied. *Prov. 29.18.*

278 There bee three things that grieve the wiseman, A man of warre that suffreth pouertie. *Eccle. 26.29.*

279 Christian Souldiers fight but faintlie, if they want these weapons. Men of vnderstanding that are not set to sinne. *Eccle. 26.29.*

280 There bee three things that grieve the wiseman, When one departeth from righteousnes. *Eccle. 26.29.*

281 Christian Souldiers fight but faintlie, if they want these weapons. Warre, Peace. *Eccle. 26.29.*

282 There bee three things that grieve the wiseman, Famine, Pestilence, The shield of faith. *Eccle. 26.29.*

283 Christian Souldiers fight but faintlie, if they want these weapons. The helmet of hope, The sword of the spirit. *Eccle. 26.29.*

284 There bee three things that grieve the wiseman, The lewd affections of themselues. *1 Jam. 4.1.*

285 Christian Souldiers fight but faintlie, if they want these weapons. The euill prouocations of the people. *Ephes. 6.12.*

286 Christian Souldiers fight but faintlie, if they want these weapons. The daily suggestions of Sathan. *Ephes. 6.12.*

# The remedie of Reason.

He that was betrothed to a maide. 274

He that was but new maried. *Deut. 24.5.*

He that was faint hearted. *Deut. 20.8.*

To punish man. 275

To profite the earth. *Job. 37.13. &c.*

To declare his fauour

towards man.

without scruple or doub-

ting.

without offence of our bro-

ther.

without breach of godlie or-

ders.

Because we confesse & acknowledge that God 277  
is the maker & giuer of those creatures which  
we vse.

Because wee are of the number of those, who  
through Christes benefite haue recouered that  
right ouer all creatures, which Adam lost by  
his fall.

Because by our praiers, wee traue of the Lord  
that we may vse those meates with a good con-  
science which we receiue at his hands.

Because the teachers of them make lawes of  
things which are not their owne : for GOD 278  
created the meates.

Such as by their doctrine will  
make difference of meates, the  
same may be called distellish or  
deceiptfull in three respects.

Because they overshowe with their deccrees the  
end wherefore they were made of GOD, to  
wit, that we should vse them.

Because by this meanes they robbe GOD of his  
glorie, who will bee honored in the vse of  
them.

There were three per-  
sons spared in the old  
lawe from going on  
warfare.

God sendeth raine, cold,  
heate, tempest, and such like  
offentumes,

One may  
lawfullie  
eate flesh at  
all times, so  
it be done

Our meates  
are sanctified  
vys by their  
word of God  
and praiers.

*Beza. 1. Tim.*

4.5. *Ignatius*

*2 Cor. 11. 2*

*1 Cor. 10. 27*

*1 Cor. 10. 28*

*1 Cor. 10. 29*

*1 Cor. 10. 30*

*1 Cor. 10. 31*

*1 Cor. 10. 32*

*1 Cor. 10. 33*

*1 Cor. 10. 34*

*1 Cor. 10. 35*

*1 Cor. 10. 36*

*1 Cor. 10. 37*

*1 Cor. 10. 38*

*1 Cor. 10. 39*

*1 Cor. 10. 40*

*1 Cor. 10. 41*

*1 Cor. 10. 42*

*1 Cor. 10. 43*

*1 Cor. 10. 44*

# The remedie of Reason.

280 Our beha-  
uiour ought  
to be vsed  
To our better, reuerentlie. ) To our equall, soninglie. ) We ought  
our elder, father. ) to call  
our younger, brother. )  
To our vnderling, lowlie. ) Every man, our neibor.  
allowed of the Pa-  
triarkes. )  
281 Marriage was in-  
stituted for three ends. ) For the propagation of chil-  
dren. ) It is commended by the  
For a remedie against in-  
continencie. ) Prophets.  
For the consolation of man  
and woman. ) followed of the A-  
polistes. )  
by Nature, Such as are so borne of their  
mothers bellie.  
by Arte, Such as bee made chaste by  
men.  
by Grace, Such as haue made themselves  
chaste for heauen.  
Because Christ hath made easie vnto vs,  
that importable yoke they were sub-  
iect too. *March. 11.31.*

282 We haue great  
cause to reioyce at  
these daies more  
than our prede-  
cessors had:  
Yaine: because such mirth shal be mingled  
with mourning, and the ende of  
such ioy is lamentation.  
Wicked: because thereby wee cleare forgo  
the means that should make vs re-  
membr our miserie. *Eccle. 7.4.*  
Dangerous: because our Sauour Christ saith,  
wo bee to them that now laugh,  
for they shall waile and weepe.  
*Luke 6.25.*

283 Although  
honest  
mirth be  
tolerable,  
yet foolish  
or excessive  
mirth is  
Yaine: because such mirth shal be mingled  
with mourning, and the ende of  
such ioy is lamentation.  
Wicked: because thereby wee cleare forgo  
the means that should make vs re-  
membr our miserie. *Eccle. 7.4.*  
Dangerous: because our Sauour Christ saith,  
wo bee to them that now laugh,  
for they shall waile and weepe.  
*Luke 6.25.*

There  
be thre  
kind o  
fooles.

A wise  
noted an  
cerned th  
manner of

Sickne  
sarie for

He th  
to frame  
to dye, es  
in sickne  
shewe hi

There

## The remedie of Reasons.

Such as are naturallie borne without wit, & thosc 284  
those (as *Salomon* saith) are a griece to the father, &  
a heauines to her that bare them. *Pro. 17. 21, 25.*

There be three kind of fooles. Such as become fooles, and are so contented to be counted in this world, that they may bee wise in the world to come. *i. Cor. 3. 18.*

Such as are giuen ouer to their owne lusts, and fol- 285  
low al kind of filthines; these are they whom *Da-  
uid* calleth foolcs, who lewdlie saie in their hearts  
(as they falslie thinke) there is no God. *Psal. 53. 1.*

A wise man is noted and di-  
cerned three maner of waies. By discreet silence: For (as *Salomon* saith) a foole by holding  
his peace is counted wise. *Prover. 27. 28.* 286  
not that any should bee restrained of  
speach: but that they should obserue  
oportunitie in speaking. Hereof saith  
the Philosopher, *Quiescit sacre, nes-  
tit logus.*

By modest speach: For it is proper to fooles to bee full of fri-  
uolous talke: but hee that hath kno-  
ledge ( saith the Wise man) spareth his  
words. *Prover. 17. 27.*

By sober life: For he that is heauenlie wise indeed, will  
(as *S. James* saith) shew by conuersation  
his workes in meeknes of wisdome.  
*Iam. 3. 13.*

Because thereby he is put in minde of his owne frailtie. 287  
*Eccle. 7. 4.*

Sicknes is verie necef-  
sarie for man: Because thereby he shall bee better incited to call vpon  
God. *2. King. 20. 2.*

Because it is a testimonie vnto him of the loue of God.  
*Hebr. 12. 6.*

He that is loath to frame himselfe to dye, especiallie in sicknes, doth shewe himselfe Vnnaturall: because he so little desires to be at home with  
his heauenlie father, considering hee is here 288  
but as a stranger and a pilgrime. *Hebr. 11.*  
13.

Vnwise: because hee taketh felicitie in the vanitie of  
this world, considering the fashion of it  
goes away. *i. Cor. 7. 13.*

Wretched: because hee had rather still liue to augment  
his miserie, than frame himselfe by a  
godlie ende, to imbrace eternall blessed-  
nes.

## The remedie of Reason.

288. *In our sicknes we ought to remember* To seek to God to purge our sinnes, which are the chiefe cause of all our diseases.

289. *In our sicknes we ought to remember* To vse the helpe of the Phisitian, as a meane by whom God worketh.

290. *For a man to make his Will, in sicknes or health, it is* To dispose our temporall goodes, where they may make most to his glorie that gaue them.

291. *The mindes of men are verie mutable, and their opinions (especiallie such as be peruerse) are verie scrupulous to please: for* Lawfull; because the Lord willed Hezekiah to put his house in order before he died. *King. 20. 1.*  
Godlie; because his minde being quiet in worldlie matters, he shall the better applie it to heauenlie motiōs.  
Necessaries; because a good stay being made, it shall cut off occasion of contention that may happen afterward.

292. *England hath 3. especially cauler to be continualie thankful to God for,* He that did well, offended some, and yet was an Apostle. *Paul. 2. Cor. 11. 24.*  
He that did worse, pleased many, and yet was but a Beast. *Herod. Acts. 12. 22.*  
He that did best of all, could not please al, and yet was a God. *Christ. Joh. 10. 30.*

293. *The first passage of the Gospell: The blessed time of Peace: The godly Gouvernour thereof.* The passage of the Lord for his sake still prosper. Amen.

FINIS.

MISCELLANEA.

Meditations.

Memoraties.

By  
*Elizabeth Brymston.*

NON SIT RECUMPLIUS IN PLEBIA  
EST DIRECUM.

John  
Mores.

LONDON  
Printed by Melch. Bradwood  
for Felix Nithom. 1604.